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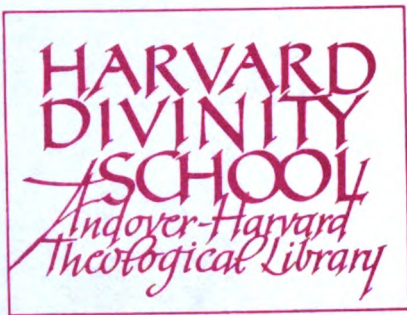
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THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT
AND LIFE SET FORTH FROM THE SCRIPTURES
BY EMANUEL SWEDENBORG

VOLUME TWENTY-SIXTH

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The New-Church Review

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THE NEW-CHURCH REVIEW

VOL. XXVI]

JANUARY, 1919

[No. 1

THE PLACE OF THE INCARNATION IN COSMIC EVOLUTION.

BY THE REV. EVERETT K. BRAY.

WHILE it must be always true that "the proper study of mankind is man," it is also true that no study of man can take one far that does not also include the study of the Divine. Race life and race development and race destiny must always remain a mystery for those who do not have the true conception of the Divine; and this can come only as the Divine Himself reveals it to us, and for New-Churchmen the Divine in the Person of the Lord Jesus Christ.

His Second Coming has been an illumination of His First Coming, to show to us those "many things" concerning it, and concerning humanity, that we "could not bear" before. It comes to help us to get "our bearings," to see whither and whence, and how far.

Thus the Divine is revealed as Love and Wisdom: His inmost and essential being, the Love; and His form and manifestation, the Wisdom. This is imaged in the sun. So God is the Sun of heaven,—His essence or Divine Love its fire, and His form or Divine Wisdom its light. This Infinite, the God of Divine Love and Divine Wisdom, must be thought of, as He is in Himself, as infinitely far above all the heavens,—as the Infinite must be above the finite, and the Divine above the human. It is the same, of course,

whether we say, infinitely far *above*, or infinitely far *within*. This is illustrated by the familiar fact that if the elevated apex of a cone be depressed to the level of its base then that which was the base becomes the circumference, and the apex is the center. So whichever way we may use to express it, the meaning is the same.

So this is the way that Life comes to man. From the Lord, as He is in Himself, pure Divine Love and Divine Wisdom, above all the heavens, the Divine descends, through successive spheres of accommodation, into heaven, where, in its first state, it is the Divine Good; and from this again it descends still farther as the Divine Truth. Thus the Divine as it is in heaven is Divine Good and Truth. And it is this Divine, or this plane of the Divine, which makes heaven, and is its all-in-all. Moreover, the Divine thus appearing, presents itself always in the human form, even determining heaven itself to the human form. Thus heaven is called the Grand Man, because the Lord Who is the soul of heaven, is Himself very Man. And to all that He enters and passes through, He imparts His image, and thereby reveals and manifests Himself.

It amounts to this: that every time an angel would see the Divine Being, He becomes manifest through a certain definite focus, which always is a glorious Human form, a perfect Man, the Divine Human. In no other way, we are told in the Writings of the Church, can an angel see the Lord. If he looks to Him as the Sun of Heaven, even there he finds that the Sun is not itself the essential Divine; but that it is rather the immediate emanating glory of the Infinite, Who is Himself the Divine Human God within the Sun. Thus we are told, by one who lived in heaven: "The idea to be held of the Divine Itself, is the idea as of a Man whose Divine Love appears as a Sun" (Arcana Coelestia, n. 8864). Yet, we are further instructed, "The Divine Itself, which is the Lord, cannot be seen nor even perceived in heaven, thus not received in faith and love; but only the Divine Human." And if this be the case in heaven, how much more should it be expected that we on earth should find it difficult

to comprehend the Divine as He is in Himself. Yet in heaven the Lord is actually seen, we are told; and so seen, appears as He is described when on the Mount of Transfiguration. It is thus that, long after the Resurrection, He appeared to John in vision on the isle of Patmos; and it is thus that we should think of Him when we pray. For when we so think and pray, we have before the mind's eye, everything of the Divine Being that it is ever possible, in this world or in the next, for our finite minds to perceive. We can pray to nothing higher, because for our perception there is nothing higher; and because the Infinite is wholly within and piercing through the glorified Human that we see before us. So the Lord said: "He that seeth Me seeth Him that sent Me." "The Father that dwelleth within Me, He doeth the works." "I and My Father are One." "All power is given unto Me in heaven and on earth." "Come unto Me, and I will give you rest." "I am the First and the Last, Who is, and Who was, and Who is to come, the Almighty." So shall we think of God, as Jesus Christ our Lord, the complete embodiment of perfect Love, the revelation of absolute Wisdom, the One all-perfect Man from Whom alone all that is human comes, this infinite, Divine Man, with beckoning arms outstretched to save. So shall we behold Him when we pray, His face shining as the Sun, and His raiment white as light.

Thus do the angels think of Him, we are told; and so do they actually see Him. He can appear in no other form, for no other form can completely body forth and present to human view the fulness of all the qualities of Infinite Love and Wisdom. And this conclusion further follows from the added fact, that "the Lord's Divine Human fills the universal heaven and forms it; and the thoughts of the angels flow according to the form of heaven" (Apocalypse Explained, n. 27). Thus, whatever be the Divine, the Infinite, *Esse* in Itself, the Supreme Divine Love, above all the heavens, *in* the heavens it is the form of Man, the Divine Human, and is so perceived and seen.

Now let us turn our thoughts to the work that was

wrought by the Incarnation. To begin with, we cannot think of it as affecting any change in the Divine as He is in Himself; but rather as a further projection outward, or descent earthward, of this Divine proceeding. This cannot be understood apart from the processes of the race-development on this earth; and in fact the development of the universal human-race on all earths. And this is the way we understand it: We see the race beginning in an infant state of small potentiality, that is, of little capacity; but in such beginning having an actual equal to its potential; that is, its capacity, such as it then was, was filled with corresponding life. But as the race advanced, as a child advances in age and growth, it was its potential or capacity that grew; while its actual, or life-response, stood still. As the ages succeeded one another, the divergence between potential and actual increased. This went on until the breaking-point was reached, so that if it had been allowed to go any farther, the possibility of ever bringing these lines together again by filling capacity with parallel and commensurate life, would have forever passed, and the human race on this earth, and in fact on all earths, would have perished. But a remarkable condition obtained at this unique point. Humanity was, at this point, *just full-grown*. That is, at this point, when moral and spiritual life had reached the lowest level that could still contain the spark of life, physical, mental, and spiritual *capacity* had reached the highest possible development. The Divine "image," or receiving form, in man was completed; while the Divine "likeness," or actual life that should fill that "image" was all but extinct. A decided change had to take place just at this point, in order to preserve order and life on earth; and, in fact, because of the inter-relation of all worlds, this change was vital to the continued life of every human soul then existing or ever to exist, in the entire universe, the spiritual realm included, for "without Him *no mortal* could have been saved." In short, it was not to be a local, but a universal event, a change in the cosmic whole of all created existence. Onward from this point, human development would be no longer a devel-

opment of potentiality, for that was completed; but it would be wholly in the advancement of the actual. Step by step, more life would be received into the perfected form; and thus forever must human endeavor henceforth be directed to the filling of the capacity of heavenly form with the actual of heavenly living.

But how could so supreme a change be effected? How could the downward trend of men be stopped, and turned surely and forever upward, bending back to God from whence he was created? This is the answer that is given in the light of the Second Coming: The Divine Human before the Incarnation

was the Divine of the Lord in the heavens and passing through them; but when heaven became weak from the fact that the men from whom heaven is became more and more external . . . it pleased Him to put on the Divine Human and glorify it or make it Divine, that thus He might save those who acknowledge and worship His Divine in His Human (*Apocalypse Explained*, n. 148^a).

This "weakening" of heaven, through the paucity of actual heavenly life in those who were able to be received at all into heaven in those last ages of man's decline, weakened the effectiveness of the Divine influx into men on earth, because heaven is the medium through which it operated. For that reason the appeal through the Prophets fell, from age to age, on ears decreasingly responsive to the Divine call. Since heaven could in no way be strengthened until the characters of those coming into it should be deepened, and these could not be deepened until heaven was strengthened, some other medium must be provided at that time to effect this change in the source of heaven's supply. The Divine Itself must in some way come nearer to falling man; He must come into contact with man on man's own plane, and in such way that He would have the power over him that He could no longer have through the heavens. This medium must become fixed, so that it could be a permanent help and an adequate means whereby man could be lifted back to God. And this medium is often prophetically spoken

of in the Old Testament Scriptures, as "the Arm of the Lord," the "stretched out Arm," and the "Arm which brings salvation." This "Arm," we are taught, was made actual and perpetual in the Incarnation. By means of that God dwells again with man, and man begins again to become His "likeness." Before, it had been as a child, but this time it is as a *man*.

Only a suggestion can be made here, as to how this was accomplished. We saw at the outset that the Divine as it is in the heavens is Divine Good and Divine Truth, the Divine Truth being below. Before the Incarnation, the Divine Good seems to have reached only so far as the highest heavens, the celestial, while the lower heavens received only the Divine Truth; and this Truth penetrated through even to the earth as it came forth in the Divine Word spoken through the Prophets. Yet, inasmuch as the race-life on earth was advancing only as to capacity, and not as to life, it can be readily seen that on earth the Divine Good had no fixed existence. To be sure, it affected both the lower heavens and the earth mediately, through the proceeding Divine Truth, but never immediately from itself. It was this work of making the Divine Good—in and united with the Divine Truth—actual and fixed in the lower heavens and on earth, that the Incarnation was called upon to effect. In accord with this is His declaration: "I am come that they might have life, . . . more abundantly." It was this that from the beginning had been anticipated by the angels as the greatest of all events, affecting all the heavens and their earths, the merest thought of which filled them with inexpressible joy. It was this that was the central, inner theme of all prophecy, the inward promise of every Scripture, the deeper light of Revelation, and the inspiration of every religious hope from most ancient times; it is this that fills with perennially unfolding truth the Scripture statement, that "the testimony of Jesus is the spirit of Prophecy"; and because of this He said when He came: "Search the Scriptures. . . . They are they which testify of Me." And so He fulfilled within Himself, "every jot and tittle" of the Law and

Prophets. So He brought to earth the perfect vision of that Love in God which before had been unseen, unfelt; and gave to man the power to triumph over self and rise in strength and peace, to Him, our Lord Immanuel.

If we are correct in our understanding of these teachings, then, as has been already said, before the Incarnation the Divine Good proceeded no farther earthward than to the celestial heaven, while the Divine Truth was all that filled the lower heavens and in and through them reached the minds of men on earth. This would be in harmony with the view that the race before the Incarnation developed only as to capacity or form; for truth is the form, while good is the life which fills it. And since it is a law of life that nothing shall exist in a place or state where it cannot be used, it would not be according to order for the Divine Good to come to the lower heavens and earth until there were human forms there willing to receive and use it. The same is true today in the human mind or soul; for the Divine Good, or the sense and appreciation and appropriation in life of the Lord's love, can only come down so far into man, as man through his will suffers it to come; yet the Divine Truth may come to man without his willing it, and even against his will. But of course it cannot affect his living until it does so through his willing it; and truth when willed is united to good, and when carried into act becomes good.

Now, inasmuch as that point had been reached at which the Divine Good must come to the lower heavens and men on earth in order that man's potential might begin to be made actual, and since it must thereafter perpetually remain so extended to those lower spheres in order to perpetuate man's ability to fill his form of finited truth with corresponding good, and thus actualize his potentiality, this could only be accomplished through ultimation on the outmost human plane, thus, as it were, in the outmost bounds of the spiritual expanse. Heretofore it had been as if the Divine Truth flowing down through the heavens had been dissipated by not being determined to a definite substantial form which could contain it and so serve as a reacting base to bend it

back toward the Divine Good whence it flowed. This is the case always with all truth; it is dissipated in its proceeding activity until it is received into a form that holds it, gathers it up, and turning it into the use for which it calls, acts as its reacting base to turn it into good. This is illustrated in our common expression regarding a truth that is not terminated, held, and expressed in the life,—that it “goes in one ear and out the other.” This unresponding attitude had to be changed; the time had come that, going in the ear of humanity, it must begin to affect the heart and change the life. Humanity in its state of weak responsiveness, could not serve as such a reacting form, to gather up and hold the descending Truth and turn it back again to Good, by living it in fulness through the life. No human being could do it; and yet it simply had to be done, and done at this exact point in the progression of all worlds. It must therefore be done by the Divine Itself. And yet it could only be done, even by the Divine, in the ultimate plane of reality, which is the plane of humanity. This is the plane where the bending back must always take place; the reason for which is, that even the highest life, even that of the Divine Himself, cannot become fixed, and thereby be returned to its source, until it reached the outmost bounds of order. And this is why this work of bringing down the Divine Good of the highest heaven and uniting it with, and making it permanent in, the descending Divine Truth, had to be effected in ultimates on the earth and in a physical human form. And the reason that this was the particular earth chosen out of the hundreds of thousands in the created universe, is, we are told by Swedenborg, the sufficient but not very flattering reason, that the inhabitants of this earth are the most external of all. Hence also it had to be effected through the most external of all the races of this earth—the Jews. And so the Incarnation took place here for all worlds, and all the heavens, in order that it might be effected at the outer boundary or circumference of the universal order.

Since it was the Divine Himself Who had to accomplish this union of Good with Truth, and since He had to bring it

down even to the realm of flesh and blood which is the necessary basis for the beginning of all things human, He did so by means of the Divine Truth focused, as it were, and germinating from Itself immediately,—thus without paternal instrumentality implanting a living human form within the womb of the Virgin Mary.

This office of the Truth is not so strange as at first thought it may seem; for every truth is a seed, which, when planted and cared for in proper soil, grows into a tree of plans; which plans, if cultivated and nourished, bring forth the fruit of their proper use, which use was in potency within the seed of truth. So here in the Incarnation, the Divine Good was, in potency, present within the Divine Truth from which the human form in this was begotten. This point is of great importance; for this Good in potency, was, during the period of its presence in the Truth within this human form, to be brought down and forth into actuality and permanency. It had been in potency in the race from the beginning, but it was left for Him to make it actual. Jesus said He was "the Way, the Truth, and the Life," because, as the special achieving form, He was the Medium by which this making actual and present in the lower heavens and with man of the Divine Good, was being achieved; thus He was "The Way." Being, as to His essential form and program, the Divine Truth, He was in very deed, "The Truth." And, living out the inmost Truth in life by carrying it into act, and thus bringing down and fixing in actuality and permanency within the Truth the Divine Good, He became, to the very outermost, "The Life."

But this could not have been, had He not been Divine instead of human. That is to say, the Divine cannot become finited and still remain Divine; thus the Divine Good and the Divine Truth could not have been made one on a plane that was not itself Divine. But being, as He was, only exteriorly human—finite-human,—it was possible for the Divine Truth to have within Him an ultimating base that was still itself Divine and Infinite; and through the perfect response of the corresponding, supporting, and coöperating

finite human that clothed it in the world, through this perfected adjustment and expression of the same on the outer boundary of finite life,—through this, the Divine Good was gradually brought down by successive steps, until it filled and actuated the Divine Truth in the ultimates of the realm of the purely Divine, and thus came finally to fill and abide within the lowest heavens, whereby the Divine Good should henceforward be as near to man as the Divine Truth had been from the beginning. And because of this, it would now be as fully within the reach of man to know the bounty of God's Love, thus to receive the Divine Good, as before it had been to contemplate His Wisdom, thus to receive His Truth.

As throwing some light on the actual process, note the following statement:

Before the Incarnation, Jehovah manifested Himself . . . in the Divine Human, and the Divine Human was the Divine Itself in heaven . . . which is called the Grand Man. . . . This Divine in heaven . . . is as a Divine Man. [And] it is this Man that the Lord took upon Him and made Divine in Himself, and united to the Divine Itself as He had been united from eternity; for from eternity there had been oneness. . . . The human race could not otherwise be saved . . . therefore the Divine Itself willed to unite to Itself the Divine Human actually, by means of the human assumed in the world; the latter and the former is the Lord (*Arcana Cœlestia*, n. 5663).

We see from this, that the soul, which is the innermost, in the Lord Jesus Christ was this Divine Human from eternity, which is the Divine as manifesting Itself in heaven. And to make this concrete and permanent, a human in time like the human of men, was "superinduced upon it." It is this Divine Human from eternity to which Jesus refers when He speaks of the "glory" which He had with the Father "before the world was"; and when He declares: "Before Abraham was, I AM." And of this "superinduced" human which was finite, we read:

The Lord successively put off the human taken from the mother, and put on a Human taken from the Divine in Himself, which is

the Divine Human, which is called the "Son of God" (Doctrine of the Lord, n. 35).

The process is thus faintly suggested by this comparison :

The Lord made His Human Divine as He makes man spiritual: He first implants in him truths from the Word, and afterwards unites them to good (*Ibid.*, n. 193).

Now let us consider the practical bearing of all this in the human realm, i. e., in heaven, on earth, and in the hells. Owing to the weakened state of heaven through man's long decline, the hells had enlarged, and crowded even into the realms of the lower heavens, which were correspondingly vacated by the receding angels. This may be illustrated in the individual mind or soul: The soul, potentially, is a miniature heaven. In its highest realm the Divine is always present, giving and ordering life. But below this, towards the exteriors, the Divine is able to descend, as such, only so far as these lower realms are successively put into order. For in so far as disorder and perversions are allowed to accumulate and pile themselves together, they occupy realms successively higher, until they have literally exalted the hells into the places of heaven; for the hells in the soul are falses and evils. These are dispersed and subjugated or reduced to order to the extent that the descending Divine Truth can be accompanied by the Divine Good, which, however, can be done only so far as the Truth is willingly accepted and applied to life. It was in the Person of the Lord Jesus Christ that this work was once and for all accomplished, throughout the universal heavens and the hells. In the assumed human from the race, through Mary, Jehovah took upon Himself an instrument which was a perfect summary of all the possibilities of universal humanity; thus in it was the entrance to every avenue leading to every possible hell and heaven. Because of this, and because of this alone, He was able to come into immediate contact with every minutest plane of human life and need and opportunity. And through this direct contact, and only through this, He was able to

defeat and subjugate, within Himself, all the hells of all the universal human race, and put them in their proper place; while at the same time He opened all the avenues to all the heavens for all the race, and made the crooked paths from the earths to heaven forever straight and clear and full of light. It was because of this focusing of all the powers of all the hells within His person that His temptations were so infinitely great and grievous. But see what was accomplished thereby: Every evil was met successively, and overcome; and its hell reduced to order. As this was done, that particular avenue in the finite human taken from the race was closed, while in its place was opened a corresponding avenue to the Divine "I AM" within Him. This process went on throughout His life within that instrument, until at the last everything finite from the mother had been removed or "put off," and in its place the Divine from within "put on"; so that after the Resurrection He was no longer finite, but He was the very Divine Itself,—the Divine Good made one with, and in, the Divine Truth. This is stated in these clear words:

The Lord completely cast out all the evil which was hereditary with Him from the mother, and made Himself Divine even to the vessels, that is, as to the truths [for truths are always the receptacles] (*Arcana Cœlestia*, n. 3318).

For the Lord's glorification proceeded from truth to the good of truth, and finally to good (*Ibid.*, n. 4538^a).

And lest we have some materialism in our conception of the risen and glorified Lord and Savior, let us attend to these pointed statements:

The Lord's Human after it was glorified or made Divine, cannot be conceived of as (merely) human; but as Divine Love in a human form (*Arcana Cœlestia*, n. 4692).

The Lord's body itself when glorified, that is, made Divine, is nothing but Divine Love (*Ibid.*, n. 6135).

While the Lord lived in the world He was the Truth of Good from His Divine Human; but when He glorified Himself, He mounted above it, and became Divine Good Itself, . . . even as to the Human (*Ibid.*, n. 5307).

From these statements, how plain is the teaching, that nothing was taken up to heaven, and above heaven to the essential Divine, save that which came down from thence; and this even according to our Lord's own words: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven" (John iii, 13). In other words, in Him and through Him, the Divine circuit was made complete. The "going forth," or proceeding Divine Truth, was gathered together in the ultimates of order; determined in Him, to Its complete and essential use; and in Him lived in Its fulness, being, thereby, turned back towards Its Supreme Source in the *Esse* of Divine Love above all the heavens; and through Divine Good and the Divine Wisdom, carried wholly back to Its holy and perfect First Beginning. And with this Divine circuit once fully completed, It can never again be broken. The outmosts of order, the Divine then gathered to His bosom; and forever forward from that time, they shall perpetually flow into His bosom of perfect Love. For the Divine Truth no longer works alone on the lower planes of spiritual reality; in and with it forever flows the healing, living stream of the achieving Good. Thus, we are told, "The Lord's Divine Natural, which in Itself is the Divine Human that He begot in the world, supports His Divine from eternity as the body does the soul" (Apocalypse Revealed, n. 468). And this we understand to mean the completion of the perfect circuit,—the going forth and the returning of the Holy Life of God, the reaching out to save, and the bringing back, with salvation well achieved.

This outermost point in man and in the heavens, where the return commences, we understand to be the plane which since the Incarnation is filled and supported by this "Divine Natural" which "supports the Divine from eternity as the body does the soul." For this Incarnation brought down to this very outmost human plane the Divine Good, and fixed it there, one with the Divine Truth. So there is no consciousness in the Lord Jesus Christ since the Resurrection and Ascension, save the consciousness of Jehovah God. In

every sense, He and the Father are One. All that was not Jehovah in Him was put off while in the world; so that all that remained at the time of the Ascension was what was seen by John in Patmos, the glorious God, the One Almighty, "His eyes as a flame of fire," and "His countenance as the sun shining in his strength"; the wonderful, all encompassing Reality, at once the *Esse* and the Form of Life, the "Divine Love in a Human form."

Such is the place and service of the Incarnation; such is the infinite mercy that accommodates to man, the bounty of Its Love; such is the life that we now may know and love and take unto ourselves; such is the strength that men may realize today, which without the wondrous Incarnation never could have been on this earth or any other. For "without Him"—without this bringing of the Divine Good down to the outmosts of human order, down even as far as the Divine Truth had come in the process of the race—man's potential in growing to its full maturity; and without this superhuman turning at this point of the course of life, and making it possible that the progress of the future should be in pursuit of the actual as in the past it had been in pursuit of the potential,—“without Him no mortal could have been saved.”

The light that this throws upon the universal race-man's development should tend to make us patient. For all the way from Adam to Christ we have development devoted to the *potential*, to the growth and maturing of *capacity*. In that Golden-Age-time of the race's infancy, potentiality and actuality were equal; the race-man, "Adam," then lived up to the full measure of his capacity; but his capacity was then the capacity of infancy. But in the Lord Jesus Christ this race-man's fullest possible capacity, the potentiality of manhood fully and completely grown, was lived up to in all its fulness, so that in Him humanity's highest possibilities were filled and fulfilled with realizing life—life made actual.

And as from Adam on, the race's growth was confined to capacity, so from the Incarnation on it is confined to the filling of that capacity with corresponding life. The Divine Good which had descended no farther than the celestial

heaven in the Eden Age, and by means of which it was possible for that infant potentiality to be matched with equal infant actuality, was now, in the Incarnation, brought on down not only to the spiritual heaven, but also even to and through the natural heaven, and therefore to that corresponding outmost degree in humanity. Thus, measured by the long ages from that most remote Golden Age down to the time of Christ—the period of the growth of potentiality—measured by this, we have only but started on the upward ages of growth in the realization of full manhood. Our progress must be slow, only that it may be sure. And yet how fast, considering the surpassing weight of it, it has really proved to be! For what gain there is is permanent gain,—gain not in human ability, but gain in human living!

Doubtless all the progress in material achievement, through mastery of the kingdom of Nature, that has been achieved since the Incarnation, has been made possible solely because the Divine Good, since that time, has been present even in the very outermost of the human universe, in the “natural” even as in the spiritual and celestial. For the Divine Truth makes deed possible; but the Divine Good achieves. The Divine Truth proceeds from God; the Divine Good returns to God. The Divine Truth gives “the image”; the Divine Good makes “the likeness.” Life’s full-swung cycle could not be completed until the Divine Good, by which is all return, had come down and out to the farthest point where return could commence.

Now because of this supreme achievement of the Incarnation the universe has been different since that great pivotal event. The Lord has been present in the very outmosts of all, ever since; and there can be no future Incarnation because the Divine Good once brought down to the outmosts must always remain so extended, because in that very outmost the Lord Jesus Christ there united the Divine Good to the Divine Truth and made them one. Hence the Lord is always forever present here in this outmost, according to His declaration: “Lo, I am with you always . . .” He did not go away. He will never go away. Hence He will never

come again in anything of the same sense in which He "bowed the heavens and came down" the first time,—the "Word made flesh." His Second Coming, therefore, was not a "coming," in the strict sense, but an illumination to show us the significance of the First Coming. And this is the point of His warning which holds for all time: "If any man shall say unto you, Lo, here is Christ, or, There, believe it not." But He is, we see in this age of His Second Coming, "Jesus Christ, the same yesterday, today, and forever," "Who is, and Who was, and Who is to come, the Almighty"; our Redeemer and Counselor and Friend; our Savior-God, Immanuel, with us always, going along beside us all the way; the "visible God in Whom is the invisible God."

EVERETT K. BRAY.

THOUGHTS ON RECONSTRUCTION.*

BY JOHN P. SUTHERLAND, M. D.

THE past year has been epoch making in the history of the Boston University School of Medicine, in fact, the most significant since its foundation; for the forty-sixth year upon which we are now entering, marks a period of definite change in the aims and policy of the School; a change the object of which is to broaden and strengthen its field of usefulness to humanity. After prolonged deliberation the Faculty decided to remove the sectarian designation of the School, and to introduce into its curriculum courses in physiological or what is known as "Old School" materia medica and therapeutics. This change of policy has been set forth in our "Annual Announcement" as follows:

The policy of Boston University is to render the greatest possible service to all who seek an education within its portals, by making that education broad as well as thorough. In accord with that policy, its Medical School from its inception has included within its curriculum all the recognized essentials in the science and art of medicine. On the basis of comprehensiveness and thoroughness, the School has earned a classification among medical educational institutions of the first order.

The spirit of the times is to do away with sectarianism in things scientific on the ground that sectarianism and science are "incompatibles"—that creeds and beliefs are only useful as theories or working hypotheses that may lead to the establishment of true knowledge. In science the familiar aphorism should hold, "*In certis unitas: in dubiis libertas: in omnibus caritas.*" In accord with this spirit, therefore, and in harmony with the true scientific spirit, the School in 1918 announces that its curriculum has been

*From an Address delivered by Dean Sutherland at the opening of the Forty-Sixth Session of the Boston University School of Medicine, Oct. 3, 1918.

made as broad and inclusive as is consistent with the medical science of the day, and that hereafter it is non-sectarian in scope and character.

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Re-organization, however, is not confined to our School: it is the most vital thing confronting humanity today. The world is being re-organized, reconstructed, regenerated. It is being tried out in the furnace of relentless war and suffering. It is being purified as by fire. Individual schools and individual lives are of slight significance in comparison with the welfare of mankind; but each school and each individual is a unit in the great mass, and by just so much the welfare of the unit affects the welfare of the mass.

A few moments might profitably be spent in considering this subject of reconstruction, and attempting to draw some lesson from it that may be of use to us during our year's work together. It is unnecessary to refer in detail to the great conflict being waged by practically all the nations of the earth. Everyone acknowledges the stupendous and unprecedented upheaval. Everyone knows that it will come to an end, and we may all be sure that in the end, righteousness and justice will prevail.

It was pointed out by Senator John W. Weeks on Sept. 27th, in moving his resolution to create a joint congressional committee on reconstruction, that

While the end of this great conflict may not be in sight, we hope it is, and we know what the end will be. When it does come, it will not give us any time for preparation; indeed in one day the whole world-scene will change. Unless we take advantage of the present to provide for the future, we shall be caught in exactly the same condition as regards peace as we were when we declared war—unprepared.

Thoughtful people, however, in this country and in other parts of the world have been preparing for peace and discussing many of the problems connected with reconstruction. It is being widely acknowledged that the present civilization is tottering and falling to pieces; that it is about to join its predecessors and become like them, relics of a past,—monu-

ments of man's ingenuity, intelligence, waywardness, selfishness and folly. When the end of the struggle comes, things simply cannot be as they were before; the idea that they can be, is almost inconceivable. In the construction of the new civilization some pieces from the old will be retained and many will be discarded.

What a considerable portion of mankind is thinking of in this connection is outlined in an interesting brochure entitled "Towards a New World. Being the Reconstruction Programme of the British Labor Party: together with an Introductory Article by Mr. Arthur Henderson, the Leader of the Party." Here and there in the brochure may be found expression of bitter feeling against those who possess much of this world's goods, and an unfraternal attitude in the way of criticism that is suggestive of envy. By just so much is the little book lacking in convincing power. Briefly put, the programme which is to make a new world contains provision for:

- I Occupation and employment of the eight million who are in service with the colors or in munition works and other war trades,—the slogan to be "Employment for All";
- II Rehousing of the population to the extent, possibly, of a million new cottages;
- III Increasing the number of schools, colleges, technical colleges, etc.;
- IV Increasing the number of teachers, and of clerical and administrative staffs;
- V Building of new roads;
- VI Construction of railways;
- VII Unification and re-organization of railway and canal systems;
- VIII Afforestation;
- IX Reclamation of land;
- X Development of ports and harbors;
- XI Opening up of land for small holdings;

- XII If necessary to prevent overstocking of the labor market, to
- (a) lengthen the school-leaving age to 16,
 - (b) to increase the number of scholarships and bursaries for secondary and higher education, and
 - (c) to shorten substantially the hours of labor of all young persons to permit them to attend technical and other classes;—and finally, wherever practicable,
- XIII To reduce the hours of adult labor to not more than forty-eight hours per week, without reduction of the standard rates of wages.

The Labor Party advocates the full and genuine adoption of the principle of democracy, and insists on the complete removal of all war-time restrictions on freedom of speech, freedom of publication, freedom of travel, and freedom of choice of place of residence and kind of employment, the day after peace is declared.

The party stands for complete adult suffrage, for absolutely equal rights for both sexes, for the complete abolition of the House of Lords, for the progressive elimination of the private capitalist from the control of industry, and for a "genuinely scientific re-organization" (a popular phrase) of the Nation's industry on the basis of common ownership, and equitable sharing among all who participate in any capacity, and only among those.

The party stands for the common or public ownership of the Nation's lands, railways, mines and electrical power, canals, harbors, roads, posts and telegraphs, the great lines of steamers, etc. The importation of wheat, wool, metals and other commodities, and the control of woollen, leather, clothing, milling, baking, butchering and other industries are all to be Governmental.

Taxation and national finance are also included in the programme on the general ground of "the surplus for the common good." A few other matters are dealt with in

the programme, and a short final section pays a tribute to science (political and social science especially), and concludes with the aphorism, "If the law is the mother of freedom, science, to the Labor party, must be the parent of law."

Here we have a clear-cut statement of the plans and aspirations of one of the most powerful parties in Great Britain. The object seems definite and the plan coherent. What is actually being done in other parts of the world, in our own country for instance? There may be no party here that is planning for the future, but the Government already has done and is doing things many of which doubtless will become permanent institutions. In a country governed "by the people, for the people," very little is heard today of state-rights doctrine: everything is for the central government which has so recently assumed the control of many essential industries,—the manufacture of ordnance, ammunition, woolen material, clothing, the mining and distribution of coal, the control of the railroads, the postal service, the telegraph, the building of ships, the housing of workmen on a large scale, the fixation of prices of various commodities, the control of food supplies, the improvement of ports and harbors, the owning and building of a very extensive canal system, and finally the taking over of the advanced technical and professional educational institutions. More than this. Take the words of President Wilson uttered in New York at the opening of the Fourth Liberty Loan Campaign, Friday, September 27th :

The common will of mankind has been substituted for the particular purposes of individual states. Individual statesmen may have started the conflict, but neither they nor their opponents can stop it as they please. It has become a people's war, and therefore as one of the terms of peace, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

Verily, Bellamy's "Looking Backward" and Jules Vernes' "Twenty Thousand Leagues under the Sea," looked at a

generation ago as wild, fantastic dreams, are likely to come true in this, our day and generation.

The one point, however, in all this planning and reconstruction, to which I would draw your attention is the worldly and material and temporal character of the reforms. The moral, the spiritual, the eternal, the truly essential things do not seem to be considered. This reconstruction, then, may be like building a house upon the sand, the fate of which is sealed from the beginning. Unless the new civilization talks less about capital and classes, and labor rights, and secures a foundation upon the rock of justice and charity to all, it will not have the desired stability and permanency. Many of the plans for the future state of the world remind one of the saying, "There are thousands hacking at the branches, to one striking at the roots." It is the effect and not the cause that is aimed at and treated. This is true of many changes and re-organizations in things great and small; a few branches are lopped off here and there, but the tree remains essentially the same.

The last paragraph in the British Labor Party's programme speaks impressively of Science; but if we were to ask the Labor Party or in fact the average individual, what, and how much, one really *knows*, we should in all probability arrive at the conclusion that humanity, even in this somewhat boastful twentieth century, knows comparatively few things, especially in regard to the essential things of life. We need not adopt as the definition of essential or important things, the phrase whose origin I am not sure of, which reads, "That only is important, which is eternal." It would be a good idea, nevertheless, if mankind were to adopt some such high standard as this definition of "essential."

If we take a broad outlook upon humanity, what do we find in regard to the possession of knowledge? As was pointed out by Prof. J. B. Baillie of Aberdeen University,* the possession of science,—by which is meant chiefly the so-called "natural sciences,"—is confined to a small portion of

**Hibbert Journal*, April, 1917, page 362.

the earth's inhabitants. The teeming millions living in Africa, in Asia, and even the majority of the inhabitants of the more favored "civilized" areas of the earth, know comparatively little. If we look at our own profession, we find the amount of knowledge limited to the things revealed to the senses. We know a great deal of anatomy, histology, embryology, bacteriology, etc., just as the ordinarily educated person knows much of geology, astronomy, botany, etc.; but in the medical profession, the family physician many times has to stand by and watch his patients steadily slip down the path that leads to what is called death, without being in any way able to stem the fatal tide.

Along the lines of chemistry, physics, mechanics, etc., humanity knows increasingly more and more, and it is along these lines especially, that humanity has shown its cleverness and ingenuity; and this knowledge and cleverness and ingenuity have not by any means been used wholly for the welfare and prosperity and happiness and usefulness of mankind. What is needed by mankind, in medicine and in general life, evidently is not the old paths which have led to the present condition of the world and civilization, but new ones which will lead to fields of greater knowledge, usefulness and happiness.

In this connection it is suggestive to read in a recent advertisement of the "Federated Jewish Charities" in regard to new schools, kindergartens, training schools, etc., that there are thirty-eight hundred children in regular attendance in these schools,—being taught to "deal justly, to love mercy, and to walk humbly with God." "These boys and girls will grow up good men and women, and loyal American citizens."

Let us for a moment look at this subject of reconstruction, and of the profound ignorance of humanity as a whole, from possibly a novel standpoint. Let us assume that the phrases "non-adult races," "undeveloped races," "the childhood of the race," and those of a similar character, mean something; that they signify what all thinking people must acknowledge is true; namely, that our race itself is simply

in process of development, and has not yet progressed very far along the road. Can there be any justification for the idea that Man has reached his full development, that he has plumbed the depths of knowledge and scaled the heights of wisdom? An ordinary survey of the peoples of the earth, the fruits of their lives,—for “by their fruit shall ye know them,”—an analysis of the present-day civilization and its fruits will justify one in maintaining the contrary idea.

It may be helpful to assume, for argument's sake if no more, that the life of mankind is typified in the life of the individual: at all events a certain parallel can be drawn. The individual human being comes into this world an absolutely helpless, ignorant entity. He is innocent of evil thoughts or actions, but it is the innocence of ignorance. He may be sweet and attractive, but it is the sweetness of helplessness. He is not conscious of anything, his actions being reflex. Gradually his sense-organs begin to function: he sees, he hears, he feels things; but it takes some time for him to realize that the moon is not within his reach. After a while he begins, as a result of his experiences, to have simple ideas, and soon awkwardly expresses his emotions and ideas by gestures and noises which eventuate in speech. His language depends wholly upon his environment. As he grows in stature, his mental ability expands, and he becomes more or less receptive of teaching, through parents or others. And so he passes through infancy and childhood, the recipient of knowledge imparted to him by family or teachers. During his childhood and youth, he may be wayward, unruly, wilful, brutal; he may prefer fishing or playing to school. At all events he is very apt to prefer his own way to that of his father or teachers. Later, he acquires some power of reasoning; and now his development is more and more rapid, until early adult age is reached, when he not infrequently becomes self-satisfied, thinks his knowledge is very creditable to himself and that he has rather distanced his parents in wisdom. There is no need of following through the immortal bard's “seven ages.” Enough has been

said perhaps for our parallel column, and enough to bring us up to the present age of mankind.

There is no available testimony to show that mankind's history is very different from the development of the individual. Our earliest progenitors certainly did not possess profound wisdom. They were innocent, but with the innocence of ignorance. Very slowly, as a result of laborious effort, some knowledge of material things was acquired. The powers of observation and imitation led on to the formation of crude ideas. The desires, the emotions, the wilfulness seen in the individual naturally showed itself in the race-mass. Language slowly evolved through signs, gestures and grunts, to the spoken and finally the written word. In the course of time, knowledge of physical things accumulated, and was handed down from generation to generation; and as time passed the race or portions of mankind woke to the power of reasoning. As the result of an acquired momentum, the more favored nations pressed on rapidly, until in our own day the earth and the surrounding universe has been quite thoroughly explored, and man feels that he is the "lord of creation," and that his knowledge is due to himself; and it is this self-sufficiency that has led him into trouble. His self-acquired knowledge is of physical, or material or temporal things, not of the truly important, essential, spiritual or eternal things.

The more advanced of humanity's legions know that the body in which man lives is not the individual himself. That is being learned now, and through the experiences of this greatest of wars, by larger and increasingly larger numbers of people.

In one point of development, mankind has missed a vital thing. The child has had his father to depend on for guidance; and his teachers have been to him his fount of wisdom. Mankind, on the other hand, has depended upon itself. It has preferred to have its own way—and with direful results. Mankind has not been without guidance and proffered instruction; but to these he has for ages turned a deaf ear.

For instance, approximately two thousand eight hundred years ago the following utterance was given to mankind :

Cry aloud, spare not,
Lift up thy voice like a trumpet,
And shew my people their transgression,
And the house of Jacob their sins.
Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their God:
They ask of me the ordinances of justice;
They take delight in approaching to God.
Wherefore have we fasted, say they, and thou seest not?
Wherefore have we afflicted our soul, and thou takest no knowledge?
Behold, in the day of your fast ye find pleasure,
And exact all your labors.
Behold, ye fast for strife and debate,
And to smite with the fist of wickedness:
Ye shall not fast as ye do this day,
To make your voice to be heard on high.
Is it such a fast that I have chosen?
A day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the bands of wickedness,
To undo the heavy burdens,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked, that thou cover him;
And that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning,
And thine health shall spring forth speedily:
And thy righteousness shall go before thee. . . .
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and speaking vanity;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;
Then shall thy light rise in obscurity,
And thy darkness be as the noonday:

And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose waters fail not.

Isaiah, lviii, 1-11.

Is not this Scripture as applicable to mankind today, as it was twenty-eight hundred years ago? Are not the suggestions contained therein a grand foundation for the reorganization or reconstruction of an individual, a nation, the world itself? Is not the teaching here given, worthy of incorporation into any program of education or reconstruction? Would it not help to remove the ignorance and evil which now brood over the face of the earth?

Adoption of the programme outlined by Isaiah would surely bring to mankind the freedom and justice and righteousness for which this war is being waged, for which so many of the "flower of mankind" are giving their lives. It would secure lasting liberty, freedom of the seas, free speech, free press, free religion, free trade, the abrogation of copyright and patent laws, the removal of slums and poverty and many social evils, a betterment of mankind in general; and most certainly it would prove a more efficient prophylactic against most moral and physical diseases than vaccines, the latest medical invention, have proven themselves to be.

Universal brotherhood is on its way with rapid strides, and it will have its effects on all departments of life: even medicine will feel it. Ignorance is being dissipated, and in direct ratio with the adoption of the highest teaching and ideals. The old English adage, "Love your neighbor, but pull not down your hedge," will be replaced by Kipling's fine lines,—

Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat:
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, tho' they come from the
ends of the earth!

Medicine, itself, needs reconstruction, and on a better foundation than it at present possesses. Medicine needs to get out from among the branches, part of the time at least, and strike at the roots of disease and suffering, more diligently than ever yet in its history. Medicine needs more of the spirit of brotherhood, not for the sake of expediency, but for the advancement of true charity. These are objects worth your striving for; and with youth and vigor, and enthusiasm and advantages on your side, you ought to go far towards attaining them.

Doubtless it would help us all to remember charitably that mankind is still much undeveloped, certainly as far as the higher and more important things of life are concerned; but that the light of day is slowly dawning, and that if man will accept it, there is sufficient guidance and instruction within his easy reach.

Many of these thoughts are beautifully expressed by a little known but true poet in these exquisite lines* :

WHAT TIME IS IT?

What time is it by the Almighty's clock,
Whose pendulum, with sweep deliberate,
Links age to age?

Is midnight on its way,
Or morning?

How impenetrably deep
The darkness!

Time is reckoned from the hour
When Chaos crystallized. Creation's count
Commenced with evening; it may be that man's
Long-lasting day began at twilight's fall
And never yet saw sunrise.

Legend says
There was a golden age, with all the world
Contentedly at peace; when lust of rule
And carnage were unknown; was that full day
Or was it moonlit evening?

*By W. C. Rodman, "*New-Church Messenger*," May 1, 1918, p. 348.

Faith persuades
That all the years oblivion has engulfed
Were only Time's beginning hours; that this
Dense darkness is not that of deepening night,
But shrouds the hour that beckons to the dawn.
How long must Night enduring baffle hope?
What time is it? Heaven speed the break of Day!

J. P. SUTHERLAND.

THE JESUS CHRIST OF THE NEW CHURCH.

BY C. W. DICKINSON.

IN the second verse of the twenty-first chapter of the Revelation, it is said that John "saw the holy city, New Jerusalem, coming down from God out of Heaven." It is curious how frequently we read into the plainest statements ideas that have no foundation in the substance of what is said. It has been the common interpretation of this clause, that the New Jerusalem is only another name for Heaven itself, meaning that so-called "place" to which the good go at some time after the death of the body, whether immediately after death, or at the occurrence of a long delayed general resurrection. But a little attention to what is actually said shows that the New Jerusalem descended from God *out* of heaven, and that therefore its location, so far as a spiritual fact can be located in material substance, is not in heaven, but out of it; and that by plain inference, as well as formal statement elsewhere, this New Jerusalem is to be found on earth, at some time and in some state subsequent to the writing of the Revelation.

The use of the word "city" and of the names of cities throughout the Scriptures, is frequently so widely variant from any possible idea of a concrete physical city, as we use the word in common language, and the Scriptures are so consistent with themselves in the internal ideas which attach to words used therein, wherever the words may be found, that we must look to some other idea than that of a physical city in connection with the New Jerusalem that was to descend from God out of Heaven. The New Church says that cities in the Scriptures invariably, in the internal sense, refer to some system of doctrine. In this reference, it

means that at some time subsequent to the writing of this chapter there would descend from God out of heaven, a new system of doctrine for the use of the world. And the New Church teaches that this new system of doctrine, God given, is God's own interpretation of his plenarily inspired Scriptures, given through the man Emanuel Swedenborg as the vehicle or agent through whom this interior revelation was made. It is not a new Scripture, in any sense of the word; it is not an addition to the Scriptures, but a logical and interior explanation, which, because it transcends the faculties of the natural mind and cannot be discovered by any possible development or activity of the natural faculties, must come by revelation.

The New Church finds in these interior truths a fulfilment of the prediction of the Second Coming of the Lord Jesus Christ in "the clouds of heaven," the letter of the Word being the clouds behind which the internal sense of the Word is found. In his first coming the Lord revealed his Word to the physical senses of mankind; in his Second Coming the revelation is to the rational faculty. And the New Church says the proof of the truth of the revelation found in the writings of Swedenborg is in their extraordinary appeal to the rational faculty. In order to be capable of performing his function as an agency for transmitting this interior revelation, it was essential that he be able to see and understand the other world as a world of causes, while at the same time continuing in this world as a world of effects; and therefore for a period of many years he was in daily perceptible communication with the planes of both worlds, by the opening of the sight of the spiritual body.

Naturally, with that unique and prolonged experience, he had the opportunity to be instructed in many things that are hidden to one whose natural sight only is opened, and one of the propositions he was able to make clear, is the real nature and character of Jesus Christ, presented in a rational way. He presents the Lord as the very Jehovah, the Creator and Preserver and Sustainer of the universe, the very Deity himself, clothed with a human nature by means of the

Virgin Birth, a nature which at its birth was as finite and merely human as any of ours, but which through the experiences of the earth life, was gradually put off and replaced with Divine substance, until, at the crucifixion and resurrection, all that was mortal or merely human was put away, while Divine substance took its place and He became entirely Divine from innermost to outermost. This thought I hope to develop later in this paper.

It will be perceived that this thought of our Lord entirely rejects the idea of three gods in one, or three persons in one god, or any other conception of the Divine Being than that of one God, in the simple, literal meaning of these words. It holds out to the world the conception of a single entity, absolute and complete in itself, the origin of all things, the creator of all things, Jehovah who is the Redeemer, Jehovah who is the Savior, Jehovah who took on our infirmities, Jehovah whose natural human was put to death on the cross, Jehovah whose life and teachings while on earth showed men the way of true life and true living.

In order to accentuate this conception of our Lord, the writer wants to contrast this idea with the thought of the Divine Being in the old, or orthodox theology. He was brought up in the old or orthodox thought, and in recent years has presented to the theologians of the so-called orthodox church, many times, the conception of the Divine Being it holds and teaches in its creeds, and he thinks his readers will agree with him as they did, that the conception is substantially as follows:

The Divine Being exists and always did exist as a trinity of persons, each equal to each of the other two in all respects. This idea involves a triplicate of entities, each equal to the other, and all acting together. There must therefore have been three distinct entities engaged in the acts of creation, and in all the activities of Divine action, or they would not be equal. But these three separate and distinct entities are held to be one, or three gods in one; this being an assertion, however, which is necessary to meet the Biblical teaching of one God. Man was created and placed in the Garden of

Eden, and given certain rights therein which embraced the whole use of the Garden, with the exception of the eating of the fruit of one of the trees. He did eat of the fruit of the tree; and for that sin one of the trinity condemned the pair, and the whole human race thereafter to be born, to an eternal and dreadful punishment in a place called hell. The curse descended to the posterity of Adam and Eve. But one of this trinity, whose anger had been aroused by this act of disobedience, sometimes explained as an outraged justice, still had some degree of compassion for the race, sometimes expressed as love for the race, and provided that another of the trinity should descend to the earth, and be punished in the place of all the descendants of the pair, and by this punishment, the death on the cross, the divine justice could be satisfied, or the Divine anger be appeased. A general amnesty was proclaimed to all who would accept its terms by belief in this fact and amnesty; whereupon, for such individuals, salvation was and is secured, and they are exempted from the punishment meted out to all others of the human race. The one of the trinity who performed this service, is called the Son of God, and is known as Jesus Christ, born of the Virgin Mary; and it is considered that he was wholly Divine, as one of this trinity—Divine from innermost to outermost. He is said to have been born from eternity, although at the same time fully equal to the other members of the trinity.

The function of the third member of the trinity is not quite so clearly defined, the doctrine in its cruder forms not giving Him any function prior to the coming of the Lord Jesus; but after that He seems to have some special function in stimulating some of the race, to be willing to accept the offered terms of salvation. The writer was never able to arrive at any clear idea as to this person of the trinity; nor need he say that he never could arrive at any clear idea of the doctrine of the trinity as a whole, or of the scheme of salvation connected therewith.

There frequently came to the writer's mind such questions as these: If the three members of this trinity, frequently

described as a partnership, are equal to each other, then the law must have been broken for each one of them, each would have had a sense of outraged dignity or justice, each would have felt the necessity of having his attitude appeased. Then it would have been just as necessary for the Father to have been nailed to the cross that the demands of the Son or of the Holy Ghost might be satisfied, as for the Son to have been sacrificed to satisfy the Father. Another question arises when we consider the assertion made by our Lord just before the Ascension, that "All power is given unto me in heaven and earth." This evidently means that from that time all power was given over to Jesus Christ to be exercised by him. What, then, is the Father to be doing ever since that time, since He has relinquished all power to another of the trinity? Then, also, arises the question, how it is possible for the nature of one person to be made right by the death of another, when we know that a person is what he is by reason of his deliberate choice of good or evil; but if his salvation is secured by the death upon the cross and his acceptance of the salvation so secured, of course it can make no difference logically what his life may be, whether good or evil. If, on the other hand, his character is what determines his lot in the other world the vicarious sufferings on the cross, so-called, could not be the means of salvation.

Again, if these three entities are really equal, and of the same essence, acting together as a unit in the creation of the world, and being eternal and infinite, they must *all* have descended from heaven to be crucified upon the cross, or they would lose their unity of action.

It is impossible in the very nature of things for one to attempt to understand this doctrine of the trinity without forming in the mind, a distinct idea of three absolutely separate and distinct beings that can by no possible fiction be confounded as one individual or being. The writer has never yet found one individual in the Old Church who did not pronounce the teaching to be a mystery beyond the comprehension of man, or who did not, when pressed for his

mental conception, as distinguished from his words, say in substance that at the Last Judgment he expected to see God sitting upon His throne judging the world, and Jesus Christ standing by the side of the throne to point out to God those who had believed on Him, and were entitled to be sent to heaven therefor; while the Holy Ghost was given an indefinite function at that time, never clearly understood or expressed. These perplexing problems multiply the more one analyzes the subject.

All of these perplexities, contradictions, and crudities, the Church of the New Jerusalem sweeps ruthlessly aside with the declaration that the Bible does not teach the idea of three persons in one God, that such a trinity is an impossibility in the very nature of things, and contrary to that order which the Divine Being essentially is in Himself, and contrary to the order which He has imposed upon the whole world, spiritual and natural, in the process of creation. It asserts that the salvation provided by this fictitious scheme is misleading and dangerous to the soul to the extent that it is believed in and confirmed in the life of the individual; and that in so far as it is believed and accepted, it turns the soul away from the only proper object of love and adoration as taught in the Sacred Scriptures,—namely, the Lord Jesus Christ, outside of whom no God is known, is knowable, or exists. It presents Him as the Origin of all things, the Creator of all things, the Sustainer of all things, the only Savior and Redeemer, the Father of Eternity, the Jehovah and God of the Old Testament manifest in human form. It says that the entire Sacred Scriptures, including the plenarily inspired books of the Old Testament, in their most interior sense, treat only of Him, of the life He led upon the earth, and of the development and glorification of the natural part of His earthly entity until it was in all its parts made wholly and perfectly Divine and in perfect union with the indwelling soul which we distinguish by the name of God and Jehovah; and that in Jesus Christ is found the only person that the Scriptures, old and new, present. As Paul says, "In Him dwelleth all the fulness of the Godhead bodily."

The absolute unity of the Divine Being and the great truth that He, Jehovah, is the only Redeemer and Savior, are continually proclaimed by the Hebrew prophets. Isaiah abounds in such expressions as these :

Thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am Jehovah, and there is none else.

Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts, I am the first and I am the last, and beside me there is no God.

Look unto me and be ye saved all the ends of the earth; for I am God and there is none else.

And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us; this is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation.

Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am Jehovah, and beside me there is no savior.

I, Jehovah, am thy Savior and thy Redeemer, the mighty one of Jacob.

I, even I, am He that blotteth out thy transgressions for my own sake, and will not remember thy sins.

But Israel shall be saved in Jehovah with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.

So too Hosea says :

Yet I am Jehovah thy God from the land of Egypt, and thou shalt have no God but me; for there is no savior beside me.

In order to catch the New-Church thought on this subject, let us temporarily lay aside any previous interpretations, and ask ourselves if we can conceive of language which could more clearly present the idea of the singleness of person in the Lord God than is presented in these quotations. In those words, Jehovah repeatedly insists that the very being who is known as the Creator, Former and Preserver of the universe, is also the Savior and Redeemer, that there is no other Divine Being than Jehovah, and that He alone is the Savior, that there is no savior beside Him, Jehovah.

He says that He blots out transgressions for His own sake, not for the sake of another person,—even in the Godhead. It would appear that, knowing the depths of falsity of doctrine that would mar and corrupt the future church by this untenable idea of three persons in one, He had in these Scriptures put in every possible angle the absolute identity of the great Jehovah Himself with and as the Savior who should be born into the world to save mankind from their impending doom, by insisting repeatedly that He, Jehovah, is the Savior to be; by asserting that beside Himself as a distinct entity, there exists no being whatever as a Divine entity, no other creator, no other savior, no other redeemer; that there was no God *before* Him, and there would be none *after* Him, and that there is none beside Him.

Then witness that great majestic assertion made by God to Moses in the fourteenth verse of the third chapter of Exodus: "And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the Children of Israel, I AM hath sent me unto you"; and compare this assertion with what He said to the Jews in the fifty-eighth verse of the eighth chapter of John: "Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM."

With the same great, calm, majestic dignity of statement, Jesus Christ uses the identical term of far-reaching awfulness with relation to Himself that the Great Jehovah uses away back in the early days of the Jewish race in regard to the Being who talked with Moses in the burning bush, and who thundered the law from the dizzy heights of Mount Sinai. This awful term by which Jesus identifies Himself as the great lawgiver of old, is not hid beneath the husks of the letter, as is so much of the spiritual instruction within the pages of Holy Writ, but is blazoned forth in simple, though grand assertion, as the great orb of day sails across the firmament of the natural heavens and gives us our light and our heat. Is there any possibility of mistaking the intent of this teaching so grandly made, in the first person singular, that the great Jehovah of the Old Testament is identically the same person as the Jesus Christ of the New?

I AM THAT I AM—not “We are that we are.” There is no hint of plurality of being here; neither is there in the repetition of the statement in John, BEFORE ABRAHAM WAS, I AM,—not “We are.” Would it be possible to assert the absolute singleness of person more positively and clearly than is found in this awe-inspiring language?

Again, the identity and singleness of person is found in comparing the statement in Isaiah xlviii, 12: “Hearken unto me, O Jacob, and Israel my called; I am He; I am the first, I also am the last,” with the several statements concerning the Lord in the Revelation; as when John heard a great voice as of a trumpet, saying: “I am Alpha and Omega, the first and the last.” Surely, there could not be two firsts and two lasts, there could not be two or three “I AM’s.”

Presenting the absolute singleness of the Divine Being as found only in the Lord Jesus Christ, what was the condition in human affairs that made it necessary for Jehovah to incarnate himself and take on a human nature and live for a time visibly before the eyes of men? The fallen condition of man, no doubt; but in what respect, and how was this earth-life to remedy the condition? To understand this great phenomenon, the greatest event of all the ages, second in importance only to the fact of creation itself, not only for this world, but for all the earths of the universe, and even for the heavens of angels, we must pass beyond that part of creation that is visible to the natural senses. To some extent we must understand the intimate relation that exists between the material world and the spiritual world, and the relation between the inhabitants of the two worlds. The New Church, upon the authority of the Scriptures, and of the disclosures made through Swedenborg, which appeal to it as in the highest degree rational, presents the other world as an actual world, as actual as this, but composed of spiritual instead of material substance, and as the cause of this world with all its phenomena; the spiritual substance being just as capable of organization as the material substance of this world. Men exist in this world with dual bodies; the internal being organized of spiritual substance,

as an actual perfect body with all its members and functions the same as the physical body; the external being organized of physical substance, actually dead in itself and merely clothing the substance of the spiritual body particle by particle, precisely as all the visible substance of nature is a clothing for the spiritual substance of the spiritual world which is its cause. The phenomena of life that appear to reside in the physical substance are due to the real life of the spiritual body flowing into it. The spiritual body is the seat of all activities, the organ of all thought and love. As soon as man is divested of the dead physical body, he is living in the other world without the slightest change in his real body, and has with him all the affections, thoughts, motives, and character, that he had here. It will be seen that at death a new body is not created for him to suit his new environment, but that the body he then has is the original body with which in embryo he was provided at conception, the physical substance being added only to accommodate him during the formative period of his spiritual nature on the earth.

Every man who reaches maturity develops a ruling love, which alone is the real index of his character. It is an evil love, and he is an evil man, unless during his life here he has changed it by an acknowledgment and love of God, and lives a life in accordance with the Commandments; and the end in view in this reformation is the formation of a heaven of angels who will be in perfect accord with the Divine Being. But to attain this condition, man must be kept in perfect freedom of action, and in rationality, that his acts may be according to what appears to him reasonable, or at least desirable, when all restraints are removed. Nothing else is incorporated into the real man and forms his ruling love. Having formed his ruling love, when he passes through the experience we call death, the merely physical covering is cast off and the man is in the spiritual world with his character as he formed it here. He is governed by the same evil ruling love, or the same good ruling love, as when here, only that love is much more active because it is no

longer acting through the dead weight of the physical substance.

Now we come again to the mysterious but constant relation between the material world and the spiritual world of which we learn through the New-Church doctrine of Correspondence,—of cause and effect. Everything, everywhere, under all conditions, gives off outgoing spheres, as the odor of the rose is given off by the rose itself, or the stench of decaying substances is given off by them. But in the other life, these spheres, which we call efflux when speaking of their source, or influx when speaking of their reception, operate continually from human beings or spirits; and the whole natural world, human beings and all, is sustained by the influx of spiritual spheres from the other world. The origin of all efflux is of course from the Lord alone; He alone is life and gives life. But in its passage through the spiritual world its quality of purity and health-giving life is changed in passing through the minds of the evil who have gone into the other world, and the influx from such evil persons, whom we call evil spirits if still remaining in the first stage of life there, or devils if they are in hell, has the effect of stirring up all the tendencies to evil that may be in a person from heredity or acquired evil. This influx is restrained by a counterbalancing influx from good spirits or angels. Man makes himself good or evil by listening to and acting upon the suggestions of the one or the other. Good influences come from the angels if one is disposed to heed the lessons of Divine truth originating in the Word. That is, the preponderance of good takes place if one is in this habit. The endeavor of the Lord is always to keep him in a state of equilibrium, so that he may continually be free to choose the good and true, or the evil and false, as temptations come to him day by day. But, through a long period of choice of evil instead of the choice of good, lasting through many generations,—finding its beginnings in that far-off time and state in the history of the human race symbolized in the Old Testament as an event of a few hours in the story of the eating of the forbidden fruit,—the power

of evil influx from the continually increasing numbers of the evil who had passed into the other world finally became so strong as to threaten to destroy the whole human race. It was so powerful that evil spirits, or evil men in the other world, at last sometimes even entered into the bodies of people still here, and rendered them abject slaves; demoniacs and possessed of devils, such men are called, in the New Testament. This gigantic power of evil was so tremendous that there was no means of staying its ravages except the power of the Divine Being Himself; and this Divine power could not be used in direct contact with such wicked devils without resulting in their utter destruction. The ardor of the Divine Love in its immediate contact would be like the heat of the sun to one exposed to its influence in the sun itself. It was essential that a medium of contact with evil spirits of all kinds should be provided whereby the power of the Divine Being could subdue them to order and restrain their woful influence upon men within proper bounds, without resulting in their utter annihilation, and at the same time provide a means whereby forever after they could be kept within bounds, and the human race be again left in freedom.

Until then, the Divine Being had not brought Himself down in person to the ultimates of creation which had emanated from Him. In His more personal dealings with the race, so to speak, He had hitherto presented Himself through an angel; but this method of caring for mankind under the peculiar development of wickedness that had obtained, would no longer answer; and in the fulness of time, when the event would best answer its purpose for the destiny of mankind, He took upon His Divine Being a human nature, wherein He could safely meet the powers of the nether world and reduce them to order, and, by glorifying that assumed humanity, could provide for Himself a human nature through which for all time thereafter He could keep the hells in order and all mankind in a state of freedom. This freeing of mankind is what is technically called the work of redemption, which, however, is not salvation. Therefore through the Virgin Birth the new element was

for the first time born, and called the Son of God; it being the assumed humanity that is so called.

In common apprehension it has been assumed that the Lord the Savior was wholly a Divine Being from birth; but the statement needs modification to suit the facts. Every mere man born into the world takes his soul, his innermost being, from the father, and the lower part of the mind and the body from the mother. The human being—that is the being organized of spiritual substance—is organized in several planes, discrete from each other as end, cause, and effect. That part of his nature that is peculiarly the seat of the senses—what we call the sensual man—comes from the mother. In the Lord Jesus, however, that part which in man comes from the father was the Lord Jehovah Himself, to which was adjoined below it the nature taken from the mother Mary.

At first, then, in Jesus Christ, we find a composite being, partly Divine and partly human—natural human. It is the sensual nature in man that is the seat of temptation, and always has been, because the senses are subject to the fallacious appearances of nature, which, if indulged in, shut the doors of spiritual perception through which alone a man may become spiritual. It is peculiarly the seat of evil hereditary inclinations; and the human assumed by the Lord from Mary could be subject to temptations to all the evils that had accumulated and enthralled the race; and by battling with the forces of hellish influx into His merely human nature, and overcoming those efforts of the devils in hell to lead Him to evil, He could bring them to order by the Divine power within, and thus rescue mankind from its threatened doom. The Divine Himself, of course, could not be tempted; the merely natural human in Him below the Divine could.

The natural human therefore was the battleground between the evil forces of the hells and the power for good in the Lord; and the weapons of warfare were the Divine truth and the falsities of hell. This is the reason the Lord told Pilate he came to bear witness to the truth, and why

in the first chapter of John He is described as the Word; "and the Word became flesh and dwelt among us." It explains why and how the great Jehovah became our burden-bearer, and how He took our sins upon Himself. In the progress of His life, and His lifelong temptations, as He overcame the evils of the hereditary nature, He gradually put off what was human and replaced it with Divine substance, thus making the natural human a Divine Human, until, at the last and greatest temptation on the cross, the hells were reduced to order, the natural human was fully glorified and made Divine, and He said "It is finished." Therefore He said at the Ascension "All power is given unto me in heaven and in earth,"—meaning, as we believe, that He had become fully first and last, that is, Lord in the highest and in the lowest degree, as He had never been before, and that thereafter all the creative, sustaining and saving power of the Great Jehovah, or inmost Divine Love, would be exercised through the then Divine Human. Then could be given the new influence to operate upon the minds of men with saving power, called the Holy Ghost, which he told Mary "was not yet given."

But it will no doubt be urged that Jesus distinctly refers to the Father as another person from Himself, and that He prayed to Him as if He were another being. Yes, that is true, and necessarily true in the states through which He passed during the process of glorification; but He also distinctly asserted the powers and qualities of the Divine Being. This apparent discrepancy could not have occurred if He had been either wholly Divine or wholly human, because there would have been no division of His nature. We all know that we commune with ourselves from different standpoints or planes of our nature. We sit in judgment upon ourselves, which would be impossible if we were homogeneous in our quality; we also know we are sometimes resting in the peace of our higher nature, sometimes thinking from the natural standpoint, and that sometimes there is a fierce conflict between the two natures. During the periods of conflict and temptation with the Lord, the seat

of consciousness was in the assumed nature, taken from Mary, in which state there was an appearance as of complete separation from the Father within. At other times and in different states, the seat of consciousness was in the higher or Divine part of His nature, and in those states He taught as one having authority, and spake as never man spake before; He could then exercise the Divine power to heal and bless and teach and bring mighty truths to illuminate the minds of those who would hear. But mind this: He never once spoke of the Father as being outside of Himself. And still another consideration throws a great light on the problem. He appeared to the people of the day as a man—as an ordinary man; and had He taught them with reference to His mere human appearance, His word would have had no more effect than that of any other *man*; but by continually turning their attention from the mere human appearance to something higher actually existing within, he could and did prepare them for the reception of the idea of a God manifesting Himself in the flesh.

I have mentioned the taking of the hereditarily evil nature from Mary. This does not mean that Mary herself was an evil-minded or wicked woman; but it does mean that through her Jehovah could obtain and operate through a temptable, fallen, human nature the means to battle with the forces of hell; and this doctrine shows completely why it would not have been possible for Jehovah to have accomplished His purpose if by some miraculous process Mary herself had been made in some way a Divine being. An immaculate conception would have made the redemptive work an impossibility, because there would have been no battleground provided, no medium, in which the battle could have taken place.

We immediately see, then, why the birth of Jesus Christ upon the plane of nature was an event of such overwhelming importance to mankind. Without it, the human race, on this and all other planets of the universe, was doomed to speedy destruction, from the increased power of the hells over humanity. Nothing would so delight the awfully

malignant hatred of the devils than to destroy mankind, even if it involved their own destruction. Evil is self-retaliatory. The ruling love among the men of the hells, no longer men as we measure manhood, is the inordinate love of self. Swedenborg describes its quality as so desperately wicked, and as going to such lengths of cruel ambition, as to exceed all belief; and necessarily the antagonism of the entire force of these malignant desperadoes was aroused to defeat the purposes of the Almighty by the most cunning, wicked and awful attempts to crush Him through the temptations they inflicted upon that poor fallen human nature, from which only the power of an Almighty love could rescue it, and through it, rescue the whole human race.

It is said that in the garden of Gethsemane the Lord sweat great drops of blood through the agony of the temptation of the cross. What that temptation was the writer has never been able to learn. Most assuredly not the fear of a few hours of physical suffering. Surely the great Jehovah, seeing beyond the grave, and being Himself the Creator of the universe, would be as brave to bear a few hours of intense physical suffering as any of the men He had created; and we know that many men have braved mere physical death calmly. So far as that kind of suffering is concerned, the soldiers found him dead when they came to break his legs, but did not find the two thieves dead. But it has been suggested to me by some one, that the great cause of the agony of the garden was the insinuation into the mind of the Lord during the temptation, while the seat of perception was in the not yet fully glorified human, that He would not be able to succeed in His effort to free mankind from their wicked dominion. Do we not know of the shattering power of a disappointed human ambition; how men sometimes in their despair will lose their reason and become raving maniacs; sometimes even resort to the desperate course of suicide? The force of temptations is most acute in accordance with their depth. Without stopping to describe the difference in degrees, we know that the proposition is true; and a little imagination will convince one that at least such a withering

suggestion in a state of humiliating temptation might seem to scorch the very life blood from the suffering Lord. And yet, He triumphed gloriously; and ever since His ascension He has been able through His Divine Human to reach mankind as He never could before.

But, while the world was redeemed, it was not saved. Salvation is a state of the mind, or of the affections, that comes through man's own battle against the forces of evil working in him in the same way, and in which he overcomes through the power of the Divine Human that can operate directly into his nature to give him strength to overcome when he endeavors to heed the Divine Commandments and the truths of the Word in his daily life.

It has been objected by some that such a thing as the Virgin Birth is an impossibility, as being contrary to the course of nature. This is the mere scientist's verdict. What folly! As if the great Creator, who has made the whole universe a bewildering complex of methods of adapting means to ends, who Himself is continually in the purpose and effect of bringing results to pass by delicate processes, could not bring to pass the one great event of the ages in all the universe without departing from the laws of order that He Himself has instituted. What do these objectors know about what were the necessary processes for bringing this great event to a consummation? Just once! and they pretend to know the resources of the Almighty to bring it to pass.

And it is not so contrary to the processes of nature as they would make it appear. Let us see! The objection is that the mother furnishes the body and the ovary, conception only being possible through the agency of man from whom the germ of life proceeds. But, now, let us see how it is in the realm of lower nature. There are some trees in which a similar process takes place, the ovary being formed in one tree while the pollen or life-giving grain is formed in another and separate tree. But this is not true of the apple and the plum, nor of wheat and many other grains. In them the two elements for reproduction are

formed in the same plant, and indeed in the same blossom. We find the pistil and the stamen in close proximity to each other, and the parts arranged so that within themselves proliferation will take place. They illustrate the principle of the use of means adapted to ends in view. Is it possible, then, that the same august Being who organizes from the substance of the same plant, yea, from the substances flowing into the same bud of a flower, both the male and female principles for the creation of a new life, would not be able, in order to effectuate another purpose, linked in such grand measure with the destinies of all His human creatures, to organize by His own immediate inflowing into the body of the woman a special receptacle for His own immediate indwelling, employing for the purpose the ordinary materials, spiritual and natural, used in the formation of that part of a human being which usually comes from the mother? The only difference lies in peculiarly organizing from His own Divine substance as the soul of Jesus Christ, what is usually organized of spiritual substance as the soul of a man. Is it then, so impossible to understand with some show of rationality the fact of the Divine Incarnation within the body of a virgin? Have the objectors put forth a valid objection? Are they able to explain intelligently the organization of the soul principle in the body of the man that passes to the body of the woman for the purpose of bringing a new life into being? Is not the Lord Himself the giver of that same life, and the organizer of the substance in which that life-principle has its residence? How much more difficult is it for Him to organize the receptacle for Himself in the body of the woman from the factors that are there present, than to organize a suitable receptacle for the indwelling of the life principle from Him in the body of the man? To the mind of the writer the objection seems puerile and not worthy of credence on the part of any one who thinks.

In the Lord Jesus Christ, therefore, the Church of the New Jerusalem finds a trinity of principles in one person,—the indwelling Father, the Divine Human, and the proceeding Divine called the Holy Spirit,—all three being the com-

ponent parts of one Divine Being, and without any of the mysteries and impossibilities of the old orthodoxy. These doctrines here presented so briefly and so imperfectly are supported by a wealth of Scripture and logic that to the mind of the writer are simply overwhelming. Of course, in a paper of this kind, it is impossible to go fully into them. The writer can only repeat the injunction of the Lord Himself, "Search the Scriptures, for in them ye think ye have eternal life." The New Church says that in its internal sense the whole of the truly Divinely inspired Scriptures is full of the subject of the Lord's Divine Human, His temptations and glorification, and the redemption and the possible salvation that come to man by reason thereof. It finds in the Scriptures a wealth of admonition to believe on the Lord Jesus Christ and be saved; but not a word enjoining one to believe in a salvation effected by a substitutional punishment by the death on the cross. It believes so thoroughly in the absolute Deity of the Lord Jesus that it finds in Him the only true object of worship, the only being to whom our prayers should be addressed. It is not an arbitrary requirement that men should recognize and worship Him as the one Divine Being and Person of the universe; but it arises from the deep causes of human beings and their salvation to a state of love to Him, the only means by which they can fulfil the purpose of their creation. Men are made that they may be the objects of His love, and reciprocate by loving Him in return. It is only by turning to Him, recognizing Him as the one source of their lives, that those faculties can be so opened to the reception of His life that men can be brought to the state of exquisite happiness for which they were created. To try to reach the Divine Being in any other way than through a recognition of Him in his Divine Humanity, is to seek some one other than the Divine Being, and defeat the very purpose of the search. "Believe in Him and keep His Commandments"; but do not believe in Him either as another person than the very giver of life, or as a mere human being; such belief confirmed in the life would be to close the very door against Him. To believe in Him as

the very author of life, and to live according to the laws of spiritual development found tersely expressed in the Ten Commandments given by Him, are the means of opening those faculties in man which are receptive of all the holy influences with which He continually surrounds His creatures.

Such a Lord, and such a means of conjunction with Him for eternal happiness, the New Church presents for consideration.

But, does it really make any difference whether we believe in Jesus Christ as the very Deity manifest in the flesh; or may we not believe in Him as the second person of a trinity of persons, or as a mere man, and secure the results of regeneration and heavenly happiness? Here we have, in the record of His life and death, words and teachings of the most exalted character. That this being called Jesus Christ was the most highly developed personality ever known is conceded by every one. Cannot we ordinary human beings, then, take these exalted teachings as the utterances of a mere, but exalted, human being, and live according to their spirit, and accomplish the same result in the reformation of our characters, no matter whether the author be the Deity in Himself, as the endeavor has here been made to show that He is, or be another character? Clearly not. The psychological effect could not be the same. Everything in which a man believes has a reflex action upon him in accordance with the way in which he believes it. This is one of the laws of his being, fundamentally in him from his creation, and hence results the absolute necessity of recognizing and acknowledging Jesus Christ as the very Deity, and not as a second person in a trinity, or as a mere man, be he never so highly developed or exalted in his character.

The very essence of the Divine Being is the Divine Love, and it operates by and through the Divine Wisdom—Divine Love, pure love without a flaw, great, masterful, overwhelming. The essence of perfect love is that it does not love itself, but does love outside of self, that from the wealth of the love it may bless and make happy the recipients of it.

The very purpose of creation itself is that the Lord might, "from human beings born upon the earths of the universe, form a heaven of angels." Did you ever stop to think of the immensity of the heavens that might be so formed? We are prone to think our little earth is all there is of the universe, especially when we are considering the matter of salvation and of the heaven to which we hope to go after death. But are we not grossly mistaken? Let us revise our ideas a little. According to a recent computation there must be more than eighty persons passing from this earth alone into the other world every moment. Think what a long procession this is making. And when we consider that there must be at least a billion earths in the universe—indeed some astronomers already compute a billion suns, each of which must have its group of planets,—and probably most of them larger than our own little ball, it is easy enough to believe that every sixty seconds of time there must be passing from earth-life to life in the spiritual world not less than six hundred billions of people. Is not the formation of a heaven of angels from such mighty throngs, who may be brought into conjunction with the Creator, enough to account grandly for the existence of the physical universe itself, every particle of which has its existence for the purpose of aiding in some way in the formation and development of the beings who are intended, if they live according to the laws of order, to form a part of such vast heavens?

But the very purpose of the creation of these people demands that they be not machines; they must be capable of reciprocating the love that has brought them forth; this necessitates their being free, thinking agents, capable of refusing to meet the purposes of their creation, but grandly capable of meeting the greatest possibilities of their being by forming such exalted ideas of the Being who brought them forth that He might bless them, that they may in very truth love Him supremely. That mutual love, the very purpose of their existence, is the basis of the conjunction between the Deity and human beings, and its results, the

happiness of the Creator and the created. Could then, such a conjunction be brought about, when the created believes the Creator in His manifested human form to be mere man? Remember, if our conception be right, Jesus Christ is the very author of their lives; they live by reason of the inflowing into them of life from Him. Can such conjunction be possible if their conception of their Creator is such that they can have no concrete thought about Him; if their idea must be that of nebulous existence, like expanded nothingness? Can a man love a gas, or an ether, or qualities that have no embodiment in anything? Can the very supreme qualities of the Divine Being exist and have no form in which they exist? Of conjunction with the Lord in his Divine Humanity Swedenborg speaks as follows:

No one can believe in a God, and love a God, whom he cannot comprehend under some appearance. Wherefore they who acknowledge what is incomprehensible, sink in thought into nature, and thereby they believe in no God (see *Arcana Cœlestia*, nn. 7211, 9303, 9315); wherefore it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known on this globe, but that also it might be made manifest thereby to all in the universe, who come into heaven from any earth whatsoever; for in heaven there is communication of all. (*Ibid.*, n. 9356.)

It is to be noted that the Lord acknowledges and receives all, from whatsoever earth they be, who acknowledge and worship God under a human form, since God under a human form is the Lord, and whereas the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from those earths are told by the spirits of our earth that God actually is a man, they receive that word, acknowledge, and rejoice that it is so. (*Ibid.*, n. 9359.)

Man's conjunction with the Lord is not with his essential Supreme Divine, but *with his Divine Human*; for man cannot have any idea at all of the Lord's Supreme Divine, since it so far transcends his idea that the idea totally perishes and becomes none. Of his Divine Humanity, however, he can have an idea; for every one is conjoined by thought and affection where the subject conjoined with is capable of being apprehended by some idea, but not where it cannot be so apprehended. While the Lord's Human is the subject of thought, then, if there be holiness in the idea, the holiness is thought of which from the Lord fills heaven; thus also heaven

is thought of; for heaven in its complex has relation to one Human and this from the Lord; hence it is that conjunction cannot exist with the Lord's Supreme Divine, but with his Divine Human, and by the Divine Human, with his Supreme Divine. Hence it is that it is said in John, "No man hath seen God at any time, except the only begotten son," and that no passage is given to the Father but by him; also that he is the mediator. (*Ibid.*, n. 4311.)

This New Church is the crown of all the churches that have existed hitherto on earth because it will worship the one visible God in whom is the invisible, like the soul in the body. That thus, and not otherwise, there can be conjunction of God with man, is because man is natural and hence thinks naturally; and the conjunction must be in his thought and thus in his loves' affections, which is the case when he thinks of the Lord as man. Conjunction with the invisible God is like the conjunction of the eyes' vision with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls upon the air and so is lost. But conjunction with the visible God, the Lord, is like seeing a man in the air, or on the sea, spreading forth his hands and inviting to his arms; for all conjunction of God with man must also be reciprocal conjunction of man with God, and there cannot be this reciprocation on the other part except with a visible God. That God was not visible before the assumption of the Human the Lord himself also teaches in John: "Ye have neither heard the Father's voice at any time nor seen his shape" (John v, 37); and in Moses it is said that no one can see God and live (Exodus, xxxiii, 20). But that he is seen through his human is taught in John, "No one hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him" (John i, 18.) Moreover it is taught that He and the Father are one, and that in order to have eternal life one must believe in Him. That salvation depends upon conjunction with God has been frequently shown above. (True Christian Religion, n. 787.)

It is very clear from the exposition given in the quotations above that the very essence of salvation is that conjunction with the Lord which he has so vividly set forth. It is clear that the Lord's own words that He is "the way, the truth and the life" are emphatically and divinely true. It is clear that to effect this salvation or conjunction the Lord Jesus Christ must be directly approached in prayer, worship and service, and that the precepts of life found in His Word are to be lived *because* they are *His* words. It is clear that to approach even Himself as one of a supposed trinity of persons

or any other aggregate of gods, or to approach any other person of any character whatsoever, virgin, saint, priest, anybody, or anything that purports to be a go-between between the human being and the Lord Jesus as the Deity, is to utterly fail in securing the salvation or conjunction for which every one is born, by endeavoring to enter by some other door than the Lord Jesus, who declares that He is *the* door, and that whoever tries to climb up some other way is a thief and a robber. And the robbery consists in this, that the person is deprived of the conjunction with the Lord that He desires for him, and the Lord is deprived of the love and companionship of His creature.

But there are some who find a stumbling-block in the way of acceptance of the argument adduced above, in the Lord's prayer to the Father, found in the fifth verse of the seventeenth chapter of John: "And now, O father, glorify thou me with thine own self with the glory which I had with thee before the world was." They seem to feel that this language specifically indicates a difference in person between the Father and the Son even before the creation of the world, understanding the world to mean the physical world. But for such, the difficulty will entirely disappear if they will consider what glorification means, and the relation of the essential elements of the Divine Being to the gradually perfecting human taken on from the mother Mary.

There are many qualities and functions of the Divine Being, and in the whole biblical record they are designated by names as of peoples, countries, cities; the whole of nature is drawn upon to represent these spiritual qualities and experiences and states, the actual spiritual and the representative natural exactly corresponding with each other. But the two great and fundamental characteristics of the Deity are the Divine Love and the Divine Wisdom, and these two great elements of the Deity were the very soul of the Lord Jesus Christ. In the Deity, these two characteristics are perfectly united and never separated. But in the Bible they are treated of, sometimes separately and sometimes unitedly. For instance, in the Old Testament, the

Divine Love is called Jehovah and the Divine Wisdom, God. In the New Testament Jesus is called the Son of God when the Divine Love manifested in Him is the subject treated of, and the Son of Man when the Divine Wisdom manifested in Him is the subject of treatment; and the very name Jesus Christ has a similar significance. In the divine, or soul, of the Lord the two elements are completely united; but that was not at first true in the natural human taken from Mary, nor until the time of the complete glorification. Glorification means the union of the Humanity with the Divinity within Him.

As has been stated, the Divine Truth was the weapon used by the Lord for the subjugation of the hells and their reduction to order. It is again significant that at the most critical time of His trial, when questioned by Pilate—a time when if ever it would naturally be supposed that He would state the real object of His mission on earth, in answer to Pilate's question, "Art thou a king, then?" he replied:

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, *that I should bear witness unto the truth.* Every one that is of the truth heareth my voice.

And the weight of these words is more apparent when we know, as the New Church does, that in the Bible priests represent the love element of the Divine Being, and kings the truth or wisdom element. In this remarkable and all-important interview, the Lord does not tell Pilate that He came into the world to shed His natural blood on the cross for the salvation of the world, which would be the most important purpose of His coming if the old, orthodox doctrines are true, but to "bear witness unto the truth." And, in bearing witness to the truth, in all His life-long temptations, He both reduced the hells to order and brought humankind again into a state of freedom in which they could freely choose between the good and evil, and glorified the natural human and made it a Divine Human. The process

was a gradual one, evolved from the times of obscurity in temptation, followed by times of illumination and keener perception.

At the time of this prayer, in the seventeenth chapter of John, which was near the end of His earth-life, the process of glorification was almost completed, and there was in the almost completely glorified human a perception of the complete union or marriage between the love element and the wisdom element of which His inmost soul consisted. With the seat of His conscious perception and thought in the human, He asked for the complete glorification or union of the truth, so peculiarly manifested in the human in its growth, with the Divine love, so that the human could become wholly Divine. The gradual process of the growth is indicated when he replied to Mary, "Wist ye not that I must be about my father's business?" and again when in answer to His prayer to the Father, "Glorify thy name," there came a voice from heaven saying, "I have both glorified it and will glorify it again" (John xii, 28).

The word "world" in the Lord's answer to Pilate does not mean the material earth, but the world of the mind in that human nature. It is frequently used in the Bible to indicate the mental organization rather than exterior nature; and the word "before" frequently means "higher" rather than priority of time. The Word is dealing with that inner or mental world, because the whole purpose of the Word is to secure the regeneration of the mental nature of man; and its scenes and events are spiritually laid in the inner world or mental nature of mankind, even where the natural language seems to be wholly devoted to purely natural things; and as the purpose of the Incarnation was the same, the Bible does not abandon the scheme of its composition when treating of the Lord—as in its inmost sense it does so treat from beginning to end.

This progressive two-fold state of the Lord is thus clearly set forth by Swedenborg in treating of the Lord the Redeemer:

That the Lord, while He was in the world, was in two states, which are called states of exinanition and glorification, is known in the church; the former state, which was that of exinanition, is described in many passages in the Word, especially in the Psalms of David, and also in the prophets, and particularly in Isaiah (liii) where it is said that "He poured out His soul unto death" (v. 12). This same state was the state of His humiliation before the Father, for in it He prayed to the Father, and says that He does His will, and ascribes to the Father all that He has done or said. That He prayed to the Father is evident from these passages: Matt. xxvi, 39-44; Mark i, 35; vi, 46; xiv, 32-39; Luke v, 16; vi, 12; xxii, 41-44; John xvii, 9, 15, 20. That He did the will of the Father, John iv, 34; v, 30. That He ascribed to the Father all that He did and said, John viii, 26-29; xii, 49, 50; xiv, 10. Yea, upon the cross He cried out: "My God, My God, why dost thou forsake me?" Matt. xxvii, 46; Mark xv, 34. And, moreover, without this state He could not have been crucified. The state of glorification is also the state of union. He was in this state when He was transfigured before His three disciples, and when He did miracles, and whenever He said that the Father and He were one; that the Father was in Him and He in the Father; that all things of the Father were His; and, when the union was full, that "He had power over all flesh" (John xvii, 2); and "all power in heaven and earth" (Matt. xxviii, 18); besides many other things. (True Christian Religion, n. 104.)

In the following numbers, Swedenborg discloses the reason why these changes of state were necessary, but it does not seem desirable to extend them here; suffice it only to say, that they were necessary for His glorification, as a similar change of state comes and is essential in the regeneration of a man.

The New Church, then, presents the Lord Jesus Christ as the one and only God, and the one and only person of God, the Father being the soul, the Divine Humanity or Son being the body, and the outgoing new energy being the Comforter or Holy Spirit; so that in Him is found the complete realization of St. Paul's saying, that "in Him dwelleth all the fulness of the Godhead bodily"; a view of the Lord Jesus harmonizing completely with all portions of Scripture, one that is easily comprehensible by the common people, and that makes the way of salvation through Him

so understandable that "the wayfaring men, though fools, shall not err therein."

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

C. W. DICKINSON.

OUR UNCONSCIOUS LIFE, AND ITS MORAL FUNCTION AND SIGNIFICANCE.

BY THE LATE REV. FRANK SEWALL.

HOW large a part of our life is unconscious! For what purpose is it ordained to be so?

These are reflections that seldom arise, and that are almost likely to be met with a denial at first of what is here assumed. The most natural thought is that our life is never unconscious, because life is consciousness itself; and that, this being so, there can be no reason in asking for the purpose of its unconsciousness.

Let us consider for a moment how much of our life is unconscious.—I say *our* life; for Life itself is truly consciousness itself, being the union of infinite Love with infinite Wisdom; and as “Love never sleeps,”—to use an impressive statement of Swedenborg,—it is never unconscious. But our human life is not Life itself; it is life derived or flowing into the receptacles of our minds from the Divine and only Source of life. And these receptacles of life in our minds are two,—our will, and our intellect or understanding. Our life, therefore, so-called, is the real life as modified by the states of our will and our understanding.

Now, all that is received in and goes on in our will is unconscious in us until it has taken on its shape and meaning in our other mental part, our understanding. This is the active partner in the company in which the will may be called the silent partner. This united action of will and intellect may properly be called a partnership or company; for this is indicated in the very word which describes the life we call ours—that is, the “conscious” life; since “conscious” is a word made up of *con*, meaning “with,” the same as our “com” in company, and *scio*, meaning “to know,”

thus making the full meaning to be, "to know with," or "to know in company with." And so the will only knows with, or in company with, the understanding. The will may be grossly compared to a fluid, that has no shape until it flows into its mould; or to heat and light, that have no force or color except from their reflection or reaction from what they strike.

Our will, then, takes its form in our intellect, just as every affection of the will takes its form in a thought. We cannot really know or be conscious of a desire in our will except as we think it, i. e. as it takes on the form of some thought, some intuition, some termination in our intellect. There the two form a company or a one, and go forth together into the act, where they are so perfectly blended that one does not know whether to call his act a thing of will or a thing of thought. They are both together in it; but the inmost is always the affection, or desire of the will which took form in the thought, and so *with* the thought proceeded into the act.

Now, the pure life itself which is Divine, flowing down to these receptacles of our minds, becomes moulded into finite human life, and in our intellect into our conscious human life. It is plain then what we mean by that part of our life which is conscious and that part which is unconscious. The conscious part of our life is that of which our intellect has the forming, moulding, and directing. The unconscious part of our life is that where our intellect is quiescent and has nothing to do; it is that part of our life which goes on just the same whether we are asleep or awake. Physiologically, this is shown in the relative action of our two brains: the larger or fore-brain, called the "cerebrum," which is the organ of our conscious, intellectual, thinking life; the smaller or rear-brain, the "cerebellum," which is the organ of our unconscious and vital motions, in which our intellect has no part. In sleep the thinking or fore-brain is in a state of collapse or inactivity; at the same time in sleep our rear-brain is active and carrying on all the operations of our body on which our life depends. This

unconscious part of our life goes on in us all the better and more perfectly when our intellect is entirely quiescent, than when it is partially awake and more or less interfering with the order of the inflowing life itself. For this inflowing life is not without its consciousness; its purpose is constant action, and this alone is what keeps us alive while our intellect or our conscious activity is suspended. Both this consciousness of the inflowing life is its Divine consciousness, the consciousness of love guided by wisdom to accomplish the uses of creation and of human life. The intellect that guides this life of which we have no intellectual knowledge and direction, is the intellect, the creative and forming wisdom of God Himself; and it accompanies the Divine life wherever it descends, whether into animate or inanimate nature, whether into the human mind and body, or into the bird, or insect, or infusoria, or tree, or seed, or even into the crystal and the atom.

If you think for a moment, then, of how much of our life goes on unconsciously, we shall the better realize how much of it is really God's life in us, without being ours; and how truly our life is in God's hand from day to day, from moment to moment. How much of our life then is unconscious? In the first place we shall have to take out of our life all the hours of our sleep,—that is, of our real, sound, dreamless sleep; for during such sleep our intellect is not at work at all. And the better for us it is, that it is so; for the order of that life that goes on in us while our intellect is not even partially awake and interfering, is the wholesome, harmonious Divine order itself; it is an order of life in which God and the heavens and our guardian angels there can be very near us, at the very source and fount of our affections, that is, of our will and love, not driven away horrified and disturbed by the bad images of our dreams, or of our waking thoughts. When we are then "sound asleep" we are, as it were, like innocent children, gathered to the bosom of the loving God and Father. Our wills are refreshed and restored with an influx of life, unperverted, unpoisoned, by any intentions, wishes, or thoughts of our own.

The dreamy sleep is not refreshing, for the reason that our own intellect, with its self-hood, more or less cloudy and distorted, is there to interfere with the clear, placid depths of the Divine life-source itself. For this reason, when we awake from a really sound sleep, we feel refreshed—we know not how or why. We do not know, for the very reason that we were unconscious that we had been in heaven and with God. "For he giveth his beloved sleep." Perhaps an exception is to be made in the case of those dreams which we call "pleasant dreams"—dreams which seem to have in them only what is harmonious, pure, beautiful, and refreshing—dreams which give delight in recalling. These, of course, must imply some degree of activity of our conscious or intellectual mind, of which the fore-brain or cerebrum is the organ. But is it not possible that this intellectual activity is in some way protected by the angels from the inflow of evil thoughts and images, and held in a kind of involuntary spell by these good influences about us, and that certain states of higher spiritual consciousness may be awakened in us at such times, even to a vision of beautiful things in heaven; in the same way that when our self-hood is awakened during our disturbed sleep, busying the mind with distressing thoughts and images, the evil spirits may gain control even to the producing of a vision of their fearful haunts and spheres in the other world? Refreshing and beautiful, therefore, as these pleasant or good dreams may be, we may be satisfied that, on the whole, we are blessed more with this gift of thoroughly sound, healthy, and perfectly unconscious sleep, with nothing between us and the Divine and heavenly spheres, which are always around us so far as our conscious self-hood does not keep them away.

But it is not only this one-third part of our life—that is, the hours of our sleep, which in a normal estimate should be eight hours in each of the twenty-four—that is unconscious; for during our waking hours as well as our sleeping hours, a great part of the activity of our bodies goes on without any intellectual consciousness or activity on our part. Day and night alike, our heart beats, our lungs respire, our cir-

culatation and all the other vital processes, digestion, assimilation, secretion, go on, and we neither know anything of these activities nor are able to control them by our thinking or willing this way or that. This is the Divine control in us of the life which God gives us—a control exerted, in a way, in every cell of our bodies, in every particle of our blood, by an instinctive law impressed on our bodies in their very creation and maintenance. We can use these beautiful, wonderful instruments, our bodies, which God gives us—instruments whose value exceeds beyond all compare—as the machines and instruments of locomotion, of vision, of force, of production of whatever human genius will ever invent. These beautiful instruments, so “fearfully and wonderfully made,” we can indeed use and abuse at our will. We may well wonder, considering how we abuse them, that the love of their good Creator can keep them in working order at all. We certainly should not wonder when we see in a machine the trouble, even the big disaster, that may come from a little excessive friction, or the loss of a small nut, or the making of a slight puncture in a tire.

What wonder if we find these vastly more delicate and costly instruments, our bodies, causing pain and inconvenience when we so carelessly and persistently put them out of order! Left to their own natural order, without the interference of our perverse wills and appetites, these wonderful “kingdoms of the soul”—these human bodies of ours—under the perfect régime of the Divine order, and the unconsciously working forces in them, will be known not at all as causing pain, but as the seat of an abiding consciousness of the blessedness of life and the goodness of its Giver. This we can feel, although we do not intellectually know it. The feeling is that of the delight of use, a wonderful experience of the blessedness of life as an ability to perform uses, nay, even the blessedness of God realized in His Divine delight in creating a universe of uses.

And now besides these two great experiences of unconsciousness in our human life, namely, the unconsciousness of sleep, and the unconsciousness of the vital involuntary

functions of our bodies, there is another kind, or realm of the unconscious, which is so vast and vague and unbounded and indescribable, that I hardly dare venture to mention it. And yet, indescribable though it be, it is a part of our life, of such awful and tremendous import, of such vital and moral consequence, that to leave it unmentioned would be to present a picture or an idea of life so inadequate as to be hardly less than false. I can best indicate what I mean by asking you to try to distinguish between your consciousness of *the present moment*, and your consciousness of *all the past*, and your prospect or anticipation of *all the future*. Eternity, we may say, lies behind; eternity lies before; and of all this eternity there is but one brief, fleeting instant of life of which you are conscious; and that is the life of the present moment. Is not our conscious life then as compared with our unconscious life like a moment of now compared with the eternity of the past and the future? Even while you say "now," it is no longer now; by the time you reflect upon it, it is not now but already past. What is it then that is past? If we are conscious only of the present moment, when we can say, "I feel myself now," "I am conscious of the world around me now," what is it all when the "now" is past, as it already is, and there remains only the ever changing, the ever new consciousness of the new "now"? What becomes of the old consciousness? Has it any life, or any abiding reality? If not, then all reality, all the real universe, all eternity, means nothing, and there is only the momentary consciousness of the "now." We carry nothing with us; we are responsible for nothing behind us; we are only what we consciously are in each passing moment.

But among these conscious states of the ever fleeting "now," there is a consciousness or a thought of certain states as past. You remember in an instant today a friend of years ago, a building you saw in another part of the world. In this way those things of the past can recover or prove their abiding reality. Even though forgotten, they remain somewhere, and somehow; and out of that vast depth of the unconscious they can be summoned to conscious real-

ity, and made present again. This wonderful faculty of recovering, holding on to, our vast unconscious past is the faculty of memory. It is this faculty that saves our life from being only the fleeting intuition of the "now." It is what makes duration possible, in enabling the soul to have the elements of succession, namely, what is before and what after. Without this feeling of succession, there could really be no feeling of time and space; there could be no reflection, no duration.

This faculty of the memory not only affords a storehouse from which to draw materials for comparison and judgment, but it is ourselves in all the long reach of our past states of consciousness, ourselves projected backward into the past. It is this function of the memory as our record that makes it a mighty factor in our moral growth. A man in his flight by conscious "nows" may be forever burning his bridges, destroying his record, and claiming a seeming irresponsibility and independence of the past. The memory is what changes all this. It is the storehouse of past consciousnesses, of all the "nows" that have been, and that go to the making for good or bad of the "now" that is. "Remember," says the parable of Dives and Lazarus, "remember that thou in thy life-time," etc.! We cannot go into the future with the burden of the past shaken off by the mere fact of temporary unconsciousness; it is the unconscious that is the real, the abiding, the determining factor that makes up present consciousness, that pronounces upon the real value and meaning of the "now."

Much has been said of late years of the nature and function of what is called the "sub-conscious mind." What is true in the discussion resolves itself mainly into this fact of the memory as a real source and fund of duration, of record, and finally of moral responsibility. Manifestly, if I am only what I am conscious of being at the present moment, my responsibility for past thoughts and deeds of wrong is at an end. I can always be creating a new beginning, a new future, even if only to spoil them and throw them overboard into the irresponsible past. But if these momentary, fleet-

ing, conscious states endure in the great fabric of the unconscious, or the sub-conscious, then we can in no such wise think to cut loose from our past. The possibility, too, of our remembering—in the sense of bringing back this enduring sub-conscious to present consciousness—restoring it to life again by laying to sleep temporarily the intellect, with its intuition of the “now,” seems to be proved not only in the case of somnambulism, where a kind of remembered intellect acts in place of one that is temporarily slumbering, but also in the case of hypnotism, when the intellect or determined thought of another mind comes in, as it were, to awaken the memory of one whose intellect or consciousness of the “now” is lulled to sleep, and to stimulate such a revived memory into the acts intended in the past.

These illustrations of the actual existence of a sub-conscious and an unconscious self, extending over the entire span of the past life of the individual, should be sufficient to show the important function of the unconscious part of our life. It is really that “book of life” which shall be open in our judgment day, out of which shall be judged our real character, our real fitness for heaven or hell. For in it shall be gathered up the many consciousnesses that will make up the long “now” that shall be the real you and I of our eternal present; and, like the unconscious affection that lies secretly imbedded in every thought and word, so shall the secret sub-conscious past of our life find then its real expression and exercise in the spontaneous and unhindered life of the spirit. For there is nothing in our life so absolutely forgotten that it cannot be recalled. So shall be realized that subtle prophecy of the Gospel that saith:

There is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke xii, 2, 3.)

FRANK SEWALL.

THE NEW EVANGELIZATION.

BY THE REV. PAUL SPERRY.

THE last great work of Emanuel Swedenborg was the preparation and publication of the "True Christian Religion." It was the crowning achievement of his remarkable career in the systematic statement of religious doctrine, a complete gathering together of the principles of faith and life which had been treated in greater detail in his various theological works which had preceded it. It was evidently designed to be the one most representative statement of the "Universal Theology of the New Church," comprehensive and thorough, yet concise and direct, necessarily dogmatic in character, yet simple and readable and adapted to the average man. It was the fruitage of many years of indirect preparation, published in the eighty-third year of the author's life, and reflecting therefore both the open-mindedness to illumination of a consecrated life, and the natural wisdom of a mature old age, by which he was enabled the better to express adequately those lofty principles of Christian life which form the basis of the work. Any one who makes a serious study of this veritable wonder-book of wisdom, will feel convinced that its completion was not only a momentous occasion in the life of this marvellous old scholar and theologian, but a signal event in the history of the statement of Christian doctrine. It marked a climax in the history of the Christian Church, a turning point in the progress of mankind toward a conception of the Lord and His ways of working for human welfare. With its publication, Christianity was given a worthy text-book of doctrine, an efficient guide to the interpretation of life, a companion volume by which to come into a deeper appreciation and understanding of the Word of God. It stated

the old and eternal truths of genuine Christianity in such a new and vital way as to constitute a new message to mankind; it heralded the Second Advent of the Lord into the world as the very Center and Life of that new gospel. By its very nature it must become the basis of a new evangelization. Such a book must of necessity gain readers and gather about itself a definite following. Books which cannot compare in the least with this one in depth and serious value have become the text-books of hundreds of thousands of disciples, and this in spite of their manifest flaws and inadequacies. The "True Christian Religion" has never needed revision, it has never been susceptible of augmentation; it stands forth unique in the world's library of religious literature.

But there is more in it than literature. In a memorandum at the very end of the great book, the author makes a very remarkable statement. He says,

After this work was finished, the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth into the whole spiritual world to preach the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages, according to the prediction by Daniel (vii, 13, 14) and in the Apocalypse (xi, 15), and that "Blessed are they who come to the marriage supper of the Lamb" (Apocalypse xix, 9). This took place on the nineteenth of June, in the year 1770. This is meant by these words of the Lord: He will send His angels, and they shall gather His elect from one end of the heavens even to the other (Matt. xxiv, 31).

Surely this is a remarkable statement. It interests us now for two reasons; one, because the author therein states the very gist of this new gospel which is the basis of this new evangelization which we are considering, namely, the Gospel that the Lord God Jesus Christ reigns, whose kingdom shall be for ages of ages; and the other, because of a more or less widespread custom in our Church to celebrate the nineteenth of June as a memorial of that auspicious occasion of the Lord's sending out anew His disciples to preach the gospel of the establishment of His kingdom.

It might be thought perhaps that one hundred and forty-eight years or more is a long time in the measure of religious developments, and that any gospel new then would cease to merit the term now. But so narrow an estimate will not mislead us, if we realize the momentous character of the new gospel, its contrast with that which it is to supersede, and its inevitable future. Even compared with the nearly eighteen hundred years of Christian history which preceded it, this century and a half is a narrow span of time in which any evangelization which is worthy to abide, may be established securely and become recognized. The "True Christian Religion" is as new a book today as it was when it first came from the press, because its reconstruction of Christian doctrine is so radical, and its direct application to present-day conditions and needs is so specific, and so fundamental. Any one who reads its statements and is uninfluenced by the rather archaic character of its language in translation will be quite conscious that it is essentially new and thoroughly timely. A part of its purpose is to make clear the ways in which the Lord is fulfilling His promise to make all things new, and it shares itself in that general renewal. It is absolutely the most modern statement of fundamental Christianity to be found anywhere, despite the decades since its first appearance. Other similar works issued since then partake manifestly of those older elements of decadent Christianity which the conscience of the world has outgrown. It is, then, the basis of an evangelization which is not only new in point of time and essentially modern, but new in character and purpose. And besides this, it is new also in its method of procedure.

First of all, this new evangelization makes its appeal to mankind in the spirit of freedom. While it cites authority and bespeaks obedience to the Divine Master, yet it aims to convince man that the way of the Commandments is the best and happiest. It seeks to make man love the life of religion, which is essentially goodness, and choose it of his own accord. To this end it seeks also to satisfy his reason, to answer his questions, explain away his difficulties of con-

ception, and remove his honest doubts. It maintains that no man can be compelled to think and love the things of religion, and that unless he loves them they have no vital part in him, and are not at all effective for his salvation. Therefore it urges that no other form of compulsion than self-restraint and self-compulsion has a proper place in Christianity. It maintains that this freedom of love for what is good helps man toward a rational grasp of what is true, that vital other part in the experience of religion. No effective religious faith can be built upon mystery, and satisfy itself with what is not actually known but only taken for granted. The new gospel preaches a faith that depends upon knowledge and experience, which looks to revelation for instruction concerning the facts of religion, and then seeks not only to understand them rationally but to see them confirmed in practice and experience. It contends that faith separated from affection for what is good and true and from loving determination to live accordingly, is a spurious faith, which does not prepare one for heavenly life, that is, for salvation. These then are two distinct notes which this new evangelism sounds exultantly: that both freedom and reason are indispensable to genuine religious life and development. Freedom keeps reason alert and interested in the acquirement and practice of the truth; and reason keeps freedom from careless excess and disorderly license, making it sane and susceptible of guidance. Together, they furnish the environment in which the love of goodness and the understanding of truth may thrive.

But the most important message of this new era of Christianity is that announced by the Lord to His disciples as the essence of their preaching throughout the spiritual world, "that the Lord God Jesus Christ reigns." This has been the fact for nearly two thousand years. Ever since He said while in the world, "all power is given unto me in heaven and in earth," it has been true that He in His glorified humanity has reigned supreme. But men have not known this fact. The definite proclamation of it is new. The launching of a campaign of evangelization on the basis of

this fact is of comparatively recent occurrence. Think what it means. For centuries men have thought of a Heavenly Father reigning supreme, and that another lesser deity has been interceding on behalf of humanity, and seeking to have adopted as the rules of the universe those principles which He taught here in the world, and which men have considered so radical and so revolutionary. But into the darkness which must of necessity accompany any such confused thought regarding Deity there has come the marvellous announcement that the Lord God Jesus Christ reigns. First of all, it says that the Supreme Lord God is none other than Jesus Christ, and that therefore there is but one God, between whom and us there is no mediator. And it declares further that His reign is now in operation, His principles of love, persuasion, and help are the rules of His kingdom and are now in force; that if men here in the world would adopt those laws of action which are laid down in the Sermon on the Mount, all the forces of the Lord Christ's Kingdom would cooperate to make them effective. It means that now the Golden Rule is in force in heaven, and that the Two Great Commandments are in actual operation in the kingdom of our Lord which is universal. Principles of force, of hatred and revenge are of a past régime; they continue indeed in many disloyal individuals, but they are out of date, and have no proper place in the new order, now in effect. It means that there is no other Divine help available for our benefit than the personal help of the Sovereign Lord Jesus Christ. Hence prayers are rightly to be directed to no other than to Him, and these prayers for no other than His own mercy's sake. Listen to the prayers of Christian people to-day, and see if they have yet learned that the Lord God Jesus Christ reigns. Listen to the doctrinal teachings in many pulpits, and see if they bear evidence of a recognition of the Lord Christ's absolute sovereignty. Listen to the language of the streets, and see if men realize that they are profanely using the name of their sole Master and Truest Friend, whose Divine power alone is able to preserve them eternally. Does not the whole world sorely need to hear

this new declaration preached with zeal in every corner of the earth, simply and directly, but with a tremendous earnestness of conviction, that the Lord God Jesus Christ reigns?

The "Arcana Cœlestia" (n. 9925) gives us a helpful definition: "Evangelization is annunciation concerning the Lord and His advent and concerning the things which are from Him, which belong to salvation and eternal life." The "Apocalypse Revealed" (n. 478) states it in another way: "To evangelize means to announce the Advent of the Lord and to announce His Kingdom." It involves a double message: that the Lord Jesus Christ has been in absolute control of the universe, governing through His glorified humanity for twenty centuries; and that, at this latter day, He has been making His Second Advent among men of the earth, by a fuller revelation of His Divine nature and sovereignty. It is an old fact with a new significance, and a new event with an old meaning. One who helps to proclaim this universal gospel is like the one "who brings out of his treasury things new and old."

In the last chapter of the "True Christian Religion," Swedenborg gives a striking narrative which begins as follows:

I was once taken up, as to my spirit, into the angelic heaven, and into one of its societies. And then some of the wise ones there came to me and said, "What news from earth?" I answered, "This is new, that the Lord has revealed arcana which in excellence surpass those revealed from the beginning of the church even until now." They asked, "What are they?" I replied, "They are these."

The author then enumerates under many headings the news he himself thought worthy to tell the angels, and in all of which they manifested interest and surprise that the inhabitants of the earth had not known them before. Let us refer very briefly to these items as belonging essentially to the new evangelization.

1. In the whole Word and in every particular of it there is a spiritual sense corresponding to the natural sense; by

means of that sense, the Word is a means of conjunction of the men of the Church with the Lord, and also of consociation with angels. 2. The correspondences of which the spiritual sense consists are disclosed by the Lord, that a conjunction of men of the Church with Himself and a consociation with the angels may be made. 3. The Lord has at this day made a revelation as to life after death, so that man may no longer from ignorance be in doubt as to his immortality. 4. It has at this day been revealed by the Lord that there is in the spiritual world a different sun from that of our world; that the sun of the spiritual world is pure love, and that ours is pure fire; therefore all that proceeds from that sun, because it is pure love, partakes of life, while all that proceeds from our sun, because it is pure fire, partakes not at all of life; and from this comes the distinction between the spiritual and the natural, which distinction, hitherto unknown, has been disclosed. 5. It has been disclosed that there are three degrees of life, and hence three heavens; that the mind of man is divided into these three degrees, and that man therefore corresponds to the three heavens.

The angels then asked whether anything else has been revealed. The author says:

I answered that many other things have been revealed about the final judgment; the Lord as the God of heaven and earth; that God is one in person and in essence, in whom is the Divine Trinity, and that the Lord is this God; also about the New Church to be established by Him, and the doctrine of this church; about the holiness of the Sacred Scriptures; that the Apocalypse also has been revealed, and further, many things about the inhabitants of the planets, and the earths in the universe; besides many memorable and wonderful things from the spiritual world, by which much that is of wisdom has been disclosed from heaven.

Every one of these items involves something revolutionary in religious knowledge, and is worthy of a place in the preaching of a new evangelism. There are other elements of similar importance, and they all fit together into a systematic whole that bears evidence of its own verity and

hence satisfactoriness. There has never been a more complete basis for world-wide evangelization. It glorifies the inspired Word of God and makes its eternal lessons clear to present recognition, and available for modern use. It interprets religion in terms of life, and offers to practical people an attractive and happy righteousness, a satisfying and comforting faith. It transcends the appreciation of those who have accepted it and rejoiced in it for years; it affords them something new and wonderful at every step of their progress. It offers treasures to any stranger who will listen to its teachings fairly and attentively. Despite the comparatively slight recognition of its presences in the world today, it is the one greatest source of hope in the present chaos of conflicting principles and practices. While nations rise against nations and kingdoms against kingdoms, the one most substantial fact of all is that the Lord God Jesus Christ reigns; and the world sorely needs to become aware of it.

A further coincidence gives present point to our subject. Today many Christian churches have been observing an especial feast day which dates from the fourteenth century, the extreme tripersonal period of Christian belief; it is called Trinity Sunday. The New Church, under the influence of the new evangelization has changed the application of the festival, calling it the Feast of the Holy City, in token of the event which we have noted, when the Lord called his disciples about Him and sent them throughout the spiritual world to proclaim that the Lord God Jesus Christ reigns. "In Him dwelleth all the fullness of the Godhead bodily." In Him personally the trinity of parts or aspects finds a perfect unity of Divine nature. Swedenborg once wrote to his friend, Dr. Beyer,

After the appearance of that book [the "True Christian Religion"] the Lord our Savior will operate both mediately and immediately toward the establishment throughout the whole of Christendom of a New Church based upon this theology. The new heaven, out of which the New Jerusalem will descend, will very soon be completed.

The prophecy has been fulfilled. The Church has been established; and it is dedicated to a new evangelization. Upon its banners is inscribed in golden letters, "The Lord God Jesus Christ reigns."

PAUL SPERRY.

THE CENTENNIAL OF THE CHURCH IN BOSTON.

IT is, indeed, a noteworthy event when a society of the New Christian Church reaches the completion of its first one hundred years. It may raise the question in some minds, whether it is entitled any longer to be called new. But never before has the thought of a New Era of human history been so general as now, since the great war; and never before has the demand for a new religion, a new Christianity, to meet the needs of this New Era, been so widespread. In this is made manifest the fact that the New Church is still new to the greatest part of the world,—even of the Christian world. Its work on earth has scarcely yet begun, although there have been three or four generations of New-Churchmen in some of our oldest societies.

Nor are we to conclude from this that the organized New Church has not done its duty in the century that is past in endeavoring to reach the world and minister to its religious needs. We know perfectly well that if the New Church had been generally accepted and practiced in the life of the world,—aye, in the part of it called Christian,—there would not have been the great war with its terrible devastations and tragic sufferings and sorrows. But that is not the fault of New-Churchmen of past generations. It simply shows how slowly the world can be prepared by the Lord to receive Him in His Second Coming, and be formed into His New Church. For the New Jerusalem is essentially an internal relation to the Lord in His Second Coming. Our little groups, or societies, of receivers, could be used by the Lord in ministering to the world only as fast as He, in His all-wise Providence, saw that it was eternally best for the people of the world to come into this relation. Through the century past, as now and always, the church must first of all "Wait on the Lord." It can but follow as He leads.

"Except the Lord build the city, they labor in vain that build it."

This "waiting on the Lord" to build the city is difficult for the zealous inhabitants of the New Jerusalem. A hundred years ago the progress seemed very slow to the little company of pioneers in whom the New Church was instituted in Boston. The world seemed to be almost shut up against their Gospel. After fifty years they and their successors spoke very humbly of the progress that had been made; but very gratefully. After seventy-five years it was the same. The growth in numbers had been comparatively small. And now, at the end of the century, there has been a decrease, instead of an increase. Moreover, at the time of the celebration, the great war was raging, and many of the young men of the Society were across the seas, or in camps, engaged in it.

Nevertheless, we approached the celebration with rejoicing, and with confidence in the Lord in His Second Coming,—that in His own good time, and in His own wise way, He is making all things new; and that in revealing Himself to us in the opened clouds of the letter of His Holy Word, He opens the gates of the Heavenly City through which we may enter, by faithfulness to Him in daily life on earth, into blessed relations with Him and His angels and one another, that are precious beyond all price.

In the evening of Monday, November 4, at 7.30 o'clock, after a brief reception, the centennial exercises began with reading the 122d Psalm, beginning,

I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand within thy gates,
O Jerusalem,

and ending with the sweet words, to which every heart responded earnestly, saying,

Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,

I will now say, Peace be within thee.
For the sake of the house of the Lord our God
I will seek thy good.

All then united in offering the Lord's prayer.

The Rev. James Reed, who had been the Pastor more than half a century, rose and spoke of the happy occasion which was then being celebrated, and of the joy felt by all in assembling for it. He expressed regret that he could not add more to its festivities, not realizing that he and Mrs. Reed, by their very presence and manifest happiness, were adding more than any one else.

Mr. Hay, Associate Pastor, in taking charge of the meeting, said,

I doubt if there has ever been an instance like this before, when one man has opened the meetings in celebration of the fiftieth anniversary of his church, and of the seventy-fifth, and now of the one-hundredth; and when in a century of church life that man has lived as a part of it nearly eighty-four years, and has been acquainted with all its membership in earliest times. His life has been in loving touch with the three generations of people who have made this Society, and even with the fourth generation now beginning. And Mrs. Reed has shared with him in nearly all this, as she is doing tonight.

He welcomed all who were present from all these generations of the past century, and their children and children's children, and the more recent members and friends. He spoke of the fact that the church had its beginning in this community in a little circle of friends at Harvard College, and that its growth had been chiefly in extension from friend to friend. An illustration of it was found in the case of Warren Goddard, led into the church by his classmate Sampson Reed (an account of which was given later in the evening by the Rev. John Goddard, son of the former). "The church grew through daily intercourse with friends in business, in society, in every-day life, through letting the light shine, and warm, and influence others. The devotion of those early men and women was remarkable. I wonder if it is true of us today."

The historian of the occasion was then introduced, the grandson of the first Pastor of the Society, who served for its first half century, Dr. Thomas Worcester; he, the President of our Theological School, whose father and grandfather were Presidents of it before him, had been so kind as to take from his most busy life the time necessary to prepare an historical address for us, which now follows:

ADDRESS BY REV. WM. L. WORCESTER.

You have been reminded that fifty years ago—to be exact, on the 18th of November, 1868—this Society celebrated the semi-centennial anniversary of its formation. After a service in the church the company adjourned to this room. It was a happy occasion. We discover only two defects in the celebration: the weather was so bad that most of the people who intended to come were unable to do so; and the program was so crowded that most of the addresses which were to have been delivered could not be given. Otherwise the meeting was a great success. Your Committee tonight have tried to avoid both these faults. They have doubtless done the best they could with the weather; and I suspect that one reason why I find myself here is that they believed that I would be brief and not crowd out the other speakers.

It was a happy meeting fifty years ago. Mr. Reed as Pastor of the Society was presiding, one of the first occasions on which he performed this duty. He had been chosen assistant minister and ordained in 1860. Thomas Worcester resigned in 1867, and Mr. Reed in the same year was chosen to succeed him as pastor; and in January, 1868, Mr. Reed was installed. It was in the same year a few months later that the semi-centennial was celebrated.

Three of the original twelve members of the Society were living at that time,—Thomas Worcester, Miss Margaret G. Cary, and the Rev. T. B. Haywood. Of these only Mr. Haywood was able to be present. The names of these three original members lead our thought back to the early days of the Society. Thomas Worcester was one of the

group of students in Harvard College, eleven in all, members of the class of 1818 and neighboring classes, who while in college became deeply interested in the doctrines of the New Church. Not all of these became members of the Boston Society at its formation, but some of them joined it a little later. The thought of these Harvard students reminds you of the finding of the books of Swedenborg, the "*Arcana*" and some other volumes, in a dusty corner of Harvard Hall. The finding of these books reminds you that they had been placed there by the Rev. William Hill, a minister of the Church of England, who made a missionary visit to this country in 1794, and came again in 1796 to make his permanent residence here. He had received knowledge of the New Church in England from the Rev. Jacob Duché, who had been a minister in Philadelphia, and had been called upon to offer the first prayer in Congress. William Hill also studied with the Rev. Mr. Clowes of Manchester, England, and became a minister of the Church of England for the express purpose of preaching the doctrines of the New Church.

When Thomas Worcester and others left college in 1818, there was already a group of New-Church people meeting in Boston; but we will defer mention of the beginnings of interest in Boston until we speak of Miss Cary. The meetings in Boston began in 1817, and the Society was organized by the Rev. Mr. Carll of Philadelphia, August 15, 1818, the event which we celebrate tonight. The Society had successively several places of meeting. We need not say much of these, as we are presently to see pictures of some of them. The Society was organized and met for some time in Boylston Hall, at the corner of Boylston and Washington Streets. It used for a time a hall in Pond Street, now Bedford Street, and then returned to Boylston Hall. Later it occupied Pantheon Hall, not far from Boylston; and then the Athenæum Lecture Hall on Pearl Street. It was there that Thomas Worcester was ordained in 1828. It met next in a hall on Phillip's Place, built expressly for the use of the Society by Mr. T. H. Carter. The hall was afterward built

over and around by Houghton and Dutton's store. This church on Bowdoin Street was built in 1844 and 1845, and has since been the home of the Society.

The Society was organized with twelve members; two joined it the next day, and four within the following month. Then for two years its membership hardly changed. After ten years it numbered 63. In 1850, five years after the completion of this church, a report of the Society records 450 members; and the same report says that the church since it was built has been uniformly well filled. In 1868, the year of the semi-centennial, there were 560 members.

The life of the Society during that half century can be well traced in its reports to the Massachusetts Association and to the General Convention. It was the habit in these reports, in addition to statistics, to give some space to one subject or another of church interest. Sometimes it was a matter of church order. Again it was the music which under the direction of Mr. Webb became an important feature of the worship. Singing classes were also established. In other reports the social life of the Society is considered. Again attention is given to the schools,—the week-day school and the Sunday school. Church finances are discussed; and the practice of tithing, which met with much favor in the Society. Publishing interests have a place, the publishing of the works of Swedenborg and of magazines, the *New Jerusalem Magazine* and the *Children's Magazine*. During these fifty years, evidently years of growth and progress, there is a conspicuous absence of advertising. Mr. Sampson Reed in writing of the history of the Society expressed it as his view that lectures addressed to persons ignorant of the doctrines may be useful, if they do not interfere with the regular work of the Society; for he believed that through the development of the Society's own orderly life it exerted its strongest influence in the community. A report of the Society to the Convention in 1850,—the same report which stated that the church since it was built had been uniformly well filled,—also states that no special means had been employed to attract persons to the church,

although all had been welcomed who were disposed to come.

In looking back from the end of the first fifty years, all the early members dwelt upon the great change which had taken place in conditions surrounding the Society. Thomas Worcester, after graduation from college, taught school for a time in Brookline; but he had great difficulty in securing the position because of his known interest in the doctrines of Swedenborg. His father had to say a good word for him, testifying that he believed that his son's interest in the New Church had done him good and not harm. I have heard my grandfather say that in the beginning of his ministry in Boston there was hardly a respectable minister in the city who dared to be civil to him. He himself wrote of those early days, that preaching seemed like speaking to a dense mass of opposition, "but for many years past," he adds, "the influence of the congregation opens the heart of the speaker and draws him forth"; and he concludes, "Happy is the lot of those who are to teach the Heavenly Doctrines upon earth henceforth."

The Rev. T. B. Haywood was probably the youngest of the original group. In his remarks at the semi-centennial he dwelt upon the change of conditions, so great that it could not be imagined by those who had not experienced it. Mr. Haywood was largely associated with editorial work of the Society. He was the chief editor of the first book of worship, and was later engaged in the translation of Swedenborg. He was also associated with the school established by the Society. This school began in 1836 under the charge of Miss Coburn and Mrs. Little. Mrs. Hobart also was a teacher in it. In 1839 a school for boys was added in charge of Mr. Beaman. Mr. Haywood was also a teacher. Copies of a circular issued in 1842 have lately been handed me, making announcement of the school, describing quite fully its courses of study, which included science and other branches outside the usual routine, arranged with a view to the child's orderly development. A list of the pupils is given in which we find many familiar names. There were seventy-eight in all. Mr. Reed has memories of this school,

and my father also had memories of it; for they both were pupils before they were three years old. As one of the youngest scholars, my father remembered the naps which he was allowed to take on one of the benches. Apparently he enjoyed this part of the exercises, for one day when Mrs. Hobart said, "John, are you asleep?" he promptly replied, "Yes, ma'am." This memory seemed to linger in his conscience. At another time the lesson was in sewing. My father, quite a little boy, got into trouble with his thread, and took it to Mrs. Hobart. She straightened him out, and took a few stitches herself. He was soon in trouble again, and took it back to her. She smoothed it out and absent-mindedly remarked, "You took those last stitches very well, John."

Miss Margaret G. Cary was ninety-three years old at the time of the semi-centennial celebration, and was not able to be present. Her name takes us back to the beginnings of the church in Boston, earlier than the interest in Cambridge. Miss Cary was of English descent, having been born in the West Indies; her home here was in Chelsea. As you know, the first public announcement of the doctrines of the New Church in Boston was made by James Glen, a Scotchman, who lectured at the Green Dragon Tavern in Union Street, in 1784, twelve years after the death of Swedenborg. He proclaimed the New Church also in Philadelphia, and as far south as Virginia, and preached also to the native Indians in Demerara, British Guiana. His work there was the beginning of the New-Church mission still existing in that country. Miss Cary's knowledge of the New Church began between the two visits of Mr. Hill in 1794 and 1796, and her first knowledge came from Mrs. Andrews who, I understand, was a sister of Mr. Hill. Miss Cary met Mr. Hill on his second visit, and describes him to us in her published recollections. To Miss Cary, as to others of that early day, the doctrines of the New Church were her very life; and they endured hardship and persecution for their faith. Through Mr. Roby, one of the original members of the Society, Miss Cary received the volumes of the "Arcana"

as they were published in England, and studied them diligently. This reminds me that soon after the formation of the Society the ladies gathered \$50.00, which they put into the hands of Thomas Worcester to use as he thought best for the Society. After much consideration the money was spent for a set of the "Arcana"; and Miss Cary adds that the price was not too much in those days. I believe it is this same set of the "Arcana" which I have standing on my shelf at home. Miss Cary did a special service for the church in copying my grandfather's sermons in her neat hand for lending to individuals and little groups of New-Church people who were without a minister. In her letter to the semi-centennial meeting she was able to look back upon seventy years of the New Church, and rejoiced in the great change she had witnessed.

With these three patriarchs I must put Sampson Reed. He was not an original member of the Society, but a very early member. In an historical address to the Society, and in his biography of Thomas Worcester, he has preserved for us much of the early history. He too bears witness to the great change from the day when members of the New Church were treated with ridicule and contempt and its doctrines were despised, to the day when the doctrines and members of the church were honored. He saw in this the Providence of the Lord. His address to the semi-centennial meeting closed with these words: "If those to whom the precious interests of the church are hereafter committed are faithful and earnest in their work, and things change and advance in the same ratio as heretofore, could we now see fifty years into futurity, the glory of the vision might be too great for mortal eyes." These are words to take seriously. When we have brought our story up to the present we must return to them.

There have been landmarks in the history of the Society during the second fifty years. It has observed its seventy-fifth anniversary in 1893; also the twenty-fifth anniversary of Mr. Reed's installation in the same year, and the fiftieth anniversary of his ordination in 1910. All these occasions

have given opportunity to look back, and to note changes in the life of the Society. There has been no change in the church home, and no change in the purpose of the Society. It has followed the even tenor of its way so steadily and strongly that the Society has been a balance wheel for the whole church. In 1902 Mr. Hay became Associate Pastor. As to membership, soon after the semi-centennial several societies were formed in the neighborhood of Boston, withdrawing some members from the home church. Among these were the societies in Newtonville, Waltham, Boston Highlands (now Roxbury), Brookline and Cambridge. Still, in spite of these withdrawals the membership of the home church increased. In 1868 there were 560 members; in 1885, 629 members; in 1893, 602. It is, however, noted in connection with these reports that an increasingly large proportion of the Society lived at a distance, too far away to take active part in its worship and its work. Doubtless this change led also to withdrawals as new societies were formed in other parts of the country. In 1898 the Boston society had 530 members; in 1905, 518; and in 1916, 473. The conditions surrounding the church life continued to change. There was increasing tolerance and friendliness and respect for the teachings of the church and for its members, and increasing opportunity for cooperation with other churches. On all the anniversary occasions much cause was found for profound gratitude for the Lord's blessing upon the church. Yet have we realized the prediction of fifty years ago?

We note first Mr. Sampson Reed's condition,—that those to whom the interests of the church were committed should be faithful and earnest. We hardly dare to claim that we have been as faithful and as earnest as the pioneers. They were strong men and women, and conditions compelled them to be heroic in their devotion to the church, and sacrifice for its sake. If they were to have the church at all, they must have it in this way. Conditions have not always been so compelling. Yet the leaders of this church, ministers and laymen, have been faithful and earnest; they have been conspicuous for faithfulness and earnestness. But now

after fifty years is Mr. Reed's vision realized? The life and growth of the church in any period must depend upon its touch with the Divine source of life, and upon its sympathetic touch with the needs and interests of its time. In the early days of this Society the interest of the Christian world was in doctrine. When one presented a new doctrine, and showed the unreasonableness of an old doctrine, he met people on the ground of universal interest. It is not so today. Have we been alive to the changes in the world about us? Have we felt where the real interest of religious people lay, and have we kept pace with this changing interest in our understanding of the New Church and in our power of presenting it?

This subject was touched upon in remarks made by my father at the two anniversaries in 1893. On the first occasion he spoke of the changing demand made upon the church as to preaching. The first period of the church was characterized by patient methodical exposition of the Scriptures in series, often in long series. There was also much contrasting of the new doctrines with the old doctrines still prevailing. My grandfather's preaching was of this kind, admirably adapted to the needs of its day. Then arose another generation in the church, who had never been in the old doctrines, and were not interested in hearing its errors condemned. They did not feel the need of methodical exposition of the Scriptures, but demanded broader applications of the doctrines, and more effort to express them in the language of the world. In a sense, my father said, this generation was harvesting the principles sown by the preceding generation, while their sermons and lectures became as leaves to fertilize the earth. There would be as great a change between this generation and the one to follow. Already my father heard voices saying, "The general truths of the church are familiar to us, please lead us on. Don't talk so much about these things, but lead us into the experience of them." So with the spirit of the Word. So with the presence of the Lord. He blessed the voices which were making such demands, and said that the preaching to come

must be as different from that of his time as his was from the preaching of the early days. In turn the sermons and lectures of his time would become as leaves to fertilize the earth. The forms of teaching of any time are limiting and must be dropped. The life and fruitfulness of the church is from the Lord, and this life must move on to new expression and development.

In my father's words at the 75th anniversary, he pictured the expansion which must have come to the early members of the church who have passed into the spiritual world; and he tried to imagine what they would say to us from their higher and broader point of view. He pictured them as saying,

You do not know anything about the measures that the Divine Providence is using to bring the whole world to a recognition of these beautiful truths of heaven. Your duty is to hold them faithfully. You must bring the teachings more into your lives, and love the Lord and the world as no others know how to do.

He hears them saying,

We were shut in,—shut in by force of circumstances; but we find that we really are a part of mankind; that all are parts of one, and that these heavenly truths apply not only to ourselves, and to our own community, but to the world. Realize them in this larger way, and know as you have never known before the saving love of the Lord.

I believe that Mr. Reed spoke true that the glory of the vision in one hundred years would be too great for mortal eyes; and I believe that my father spoke true that the growth of the church must be from doctrine to realization of love of the Lord and of the neighbor in life, and that we must see the Coming of the Lord not in our own small group alone, but in the world. His prophecy was true, but general and abstract, as all prophecy must be until the event. Are we blind to the event, to the Lord's Coming, because of its greatness which affects not us alone, but all mankind? Are we blind to the means which the Lord is using to effect His Coming? And are we blind to the fruits of His Coming in the life of humanity? More and more I am convinced that

the Lord is working in many ways, and that, taking the world as a whole, His Coming will be seen not so much in doctrine, as in life, and in life that at first has little conscious connection with doctrine. It is so with the new science, with the new benevolence, and the new utilities, which we know are a part of His Coming; and the reason is that the Lord works from first principles through ultimates, and in ultimates His working is first manifest. It is for us who have true doctrine and light from the Word to recognize the life of brotherhood, of service, of sacrifice, such as has been not created, but manifested by the war,—the life that can make one with heaven. It is for us to recognize this life, to have part in it ourselves, and to join to it the doctrine which shall explain it and bring it into conscious relation with the Lord its source, and make it living and enduring. The glorious vision is at hand too great for mortal eyes. Are we learning to read truly the signs of the times? Are we awake to our opportunity, an opportunity such as was never given to any church in any age? Are we rejoicing in it, giving ourselves to it humbly, and with all our might and with all the enthusiasm of our souls? Or does the Lord come and find us sleeping? The next fifty years will tell.

After the address a hymn, written for us by one of our members in her eighty-ninth year, Mrs. Sarah Martyn Wright, a resident at the Lynn Neighborhood House, and mother of the head-resident, Mrs. Grace Wright Gregg, was sung.

The stereopticon was employed to present pictures of the old Green Dragon Tavern, where the New-Church doctrines were first publicly presented by James Glen in 1784; of Boylston Hall, where the Boston Society was instituted by the Rev. Maskil M. Carll, August 15, 1818; of the Athenæum Hall, where Dr. Thomas Worcester was ordained in 1828, although he had been virtually Pastor of the Society since 1821; of the hall in Phillips Place, built for the Society by Mr. T. H. Carter, in which it worshipped

from 1831 to 1845; of the present church on Bowdoin St., dedicated June 11, 1845; of its Pastors and the Chairmen of its Church Committee down to the present time; and many other pictures of historic interest in this connection.

The Rev. Julian K. Smyth of New York was then introduced as "one without whom we could not get along tonight. There is scarcely anything of this kind that can get along without him; not merely because he is President of the General Convention, but because we all love him so much that we always want him with us."

ADDRESS BY REV. JULIAN K. SMYTH.

Dear Mr. Reed and Mrs. Reed, Mr. Hay and Mrs. Hay, and members and friends of the Boston Society:

If I could in even a small degree represent tonight the Convention of the Church, my voice, my words, my being would be vibrant with joy and affection, so that you would realize how completely the church rejoices in your history and all its experiences, and how, if it only knew of it at this moment, it would be entering, with all its heart and mind, into this beautiful anniversary.

We have all come to think of this church, not because it is the oldest, or because it has become the largest, but for better reasons; we think of it as in a sense one of the great home churches of our general body; and it has represented in its life and in its history a certain quality of depth and sincerity and steadiness of purpose which, as my Brother well said, has served as a splendid balance to the church at large.

If I could—and I can very easily—step out of my representative character and drop down into my own character, I might perhaps illustrate the sort of uplook which we have all had, the attitude we have held towards this church, by telling you that I was never so scared in all my life as when, on a Sunday in July, 1878, through the invitation which was brought about by Mr. William Cutler, I ascended those pulpit steps to preach to the Boston Society. I have not altogether gotten over that feeling; at least, I certainly

have not outgrown the feeling of respect and of confidence and of affection for all that is represented by the Boston Society. We do well to observe anniversaries of this kind. There are powers of moral quickening, I am sure, that come with the right kind of communion with the ancient heroism, and I think that one of the characteristic features of the history of this church is the heroism of its early days.

I think that our church body as a whole, if it should say, as it can say, referring to the early pioneer days, that there were giants in those days, will always be ready to say that perhaps the larger number of giants came out of this Society; and that there was many a giant form, spiritually speaking at least, that strode down those aisles and sat erect in the pews of the Bowdoin Street Church.

May I read to you, as illustrating some of the moral quickenings, communions, heroisms of an early period, a little extract from "The Pilgrim's Progress." It is in the second part, where Christiana and the children and Mercy are represented by Bunyan with fine psychological insight as stopping at the different relics and tokens of the two great pilgrims, Christian and Faithful, who had gone the way that they were traveling, only in an earlier day. He represents them as tarrying just long enough to be re-inspired, and to go along their way with new songs on their lips.

Then said the guide to Christiana, "This is the place, on this ground Christian stood, and up there came Apollyon against him. And look, did not I tell you? Here is some of your husband's blood upon these stones to this day: behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts; see also how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as could, had he been there, even Hercules himself."

But even finer,—because he who drew the picture drew it with divine wisdom,—even finer is that picture in the Old Testament of the Israelite who was being carried out dead, and who was let down into the grave of Elisha, that heroic

figure, that great prophet, with the result, as it is briefly chronicled: "Then when he touched the bones of Elisha, the man revived and stood upon his feet." You know what it is for us sometimes to say, when we have heard something that comes to us with power as a truth, that it caused us to sit up and take notice. The Word, with greater fulness of meaning, says: "Then when he touched the bones, the man revived and stood upon his feet."

I think that there is nothing that we might more truly hope for from a celebration of this kind than that we all might feel that we are being thus let down. If any part of us, any of our interests, any of our affections, any of our devotions which ought to be alive and dedicated to the church, make us conscious in any degree of our feeling of deadness, of discouragement—then to feel the touch of those ancient bones should give us a power which we ought to receive.

And I do not speak of this so much of these men in their personal character, great as it was, but I do think of them as representing, in a way that makes us all glad and grateful tonight, the real truth and spirit of the Church of which they were such noble exponents. And mark how divinely significant it is, that the thing which brought the dead man to his feet was not the soft flesh of Elisha, not his soft raiment, but the *bones* of the man, the hard things of the man, the things that enabled him to stand and do his work as a prophet. What inspires me the most in following the history of this church, as Mr. Worcester has sketched it, as the pictures have brought it before us, are the strong things in the men of these early days—the *bones* of those times.

May I just briefly mention what some of these bones seem to me to have been: first, the intense *conviction* which all these men had, every one of them, so far as the records go. If there were soft men in those days, their names have dropped out. But the men who were strong and stood upon their feet, the men with bones, were men who were marked by intense conviction; and that conviction was a conviction which fed itself and maintained itself through a constant

study and appreciation of the truths which made them what they were. That generation of New-Churchmen were students, readers, not in any purely academic sense, but as men who felt the need of the strength necessary to maintain the stand which they had taken. I have heard old Dr. Thomas Worcester say with his own lips to me, as an encouragement to a young novitiate minister, speaking of his own experience: "I had to read for my life."

Another element that stands out grandly is that of an inflexibility of purpose; apparently never a doubt as to the future of the Church, never a doubt but what there lay before it a great mission. There seemed to be scarcely a temptation to deviate from this one purpose which had brought them together, and which held them together.

And then, too, with it all, a lofty independence. They were not depressed, they were not oppressed, by the fact that they were misunderstood, that they were looked upon with suspicion. They had a wonderfully beautiful, noble spirit of independence, which enabled them to maintain the vision that ever shone before their eyes. You never read in those early times—at least I have never read—of there being anything like a sense of shame about the Church; never a confession that they felt in the least depressed by the fact of the position which it held. The tendency was rather perhaps the other way, tending to exclusiveness, perhaps to a narrowness of faith, as if all the promise in that vision of the New Jerusalem was being focused upon this body of which they were a part. But at least they were not afraid to play the part of men who were willing to take their place and maintain their place in a Church which, however small, they felt held this glorious future before them.

The typical man of those times seems to me to be expressed by these words:

He saw God stand upon the weaker side;
Therefore he went and humbly joined him to the weaker part,
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through for the widespread veins of endless good.

Lastly, there was the element which I can only think to characterize as the element of majestic patience; the willingness to wait for God to work out His eternal purposes. And it seems to me, dear friends, that the thing that we want to experience tonight is, so to say, to let our spirits, if they are depressed or doubtful or discouraged, if any of us have not been faithful, if we feel more as if we were being carried out like that man of Israel,—to let our spirits feel once more the touch of those great bones of the prophet, and to feel coming up into our lives once more that same spirit of conviction, once more that inflexibility of purpose, once more that high and beautiful independence of the spirit, and once more that magnificent patience. So that, if we cannot see the outward growth and prosperity, which seem to trouble some people so much, at least we shall not miss the greater things, and we shall go out from this celebration feeling strengthened and braced, and more than ever ready and thankful to play our part as New-Churchmen.

My dear friends, we have met tonight in one of the greatest nights in all the world's history. We come together to celebrate this anniversary on a night when our souls are all quivering with the news that this war is all but at an end. Your own Senator Weeks has sent the confidential word that tomorrow you will probably read that the arch enemy has felt obliged to sign an armistice which will be tantamount to a complete surrender! Think you that in the Divine Providence there is no connection between the celebration this evening and that which is stirring the whole world? Is it not that midnight hour when the cry goes forth: "Behold the Bridegroom cometh, go ye out to meet him!"

The end of an old period, the beginning of a new. And I am very sure that those who are in the life and the love of the Church of the New Jerusalem never felt more anxious to play the part which the Lord desires it to play in the reconstruction of the world that is coming, whether it conceive exactly what its part is to be or no, than now; and that with it, as it seems to me, there comes a renewal of spirit, a re-

newal of courage, and certainly there ought to be a renewal of desire, to go on so that the next one hundred years of the Church of the New Jerusalem in this country and in the world shall receive at least a double portion of the Lord's spirit. May this indeed be your experience!

Mr. Hay then said, If we do not realize anew the importance of our mission as a church, if we do not, each one of us, resolve to imitate, or rather to follow in the footsteps of our fathers, and become as devoted as they were to the cause of our Lord and Master, it won't be Mr. Smyth's fault. He certainly has challenged us to our very best endeavor, and has called our attention to the fact that the end of one hundred years means also the beginning of one hundred years, and that we now have our opportunity to play our part, to do our duty, in this beginning of the new century of the life of this church.

The church was one in its beginning; here in Boston there was one Boston Society. Today there are several societies of the New Church in this center. But I trust that we all feel that we are one in spirit and in brotherhood, and now we are going to call upon the representatives of these different societies. This church has been referred to as the Mother church. Therefore we will call upon the representatives of the Mother's children, the neighboring churches, for remarks, for greetings, for addresses. But they must be somewhat brief. We are very sorry; we wish we could stay all night.

And first let us hear from the son of the classmate of Mr. Reed's father, the Rev. John Goddard, Pastor of the Newtonville Society.

ADDRESS BY REV. JOHN GODDARD.

When we were present at the International Swedenborg Congress in London in 1910, Mr. Smyth had an address, and Mr. Reed was to follow him. When Mr. Smyth had finished, Mr. Reed rose and said: "Mr. Smyth is a hard man to follow." But he followed him; and I will try.

As Pastor of the Newtonville Society, which is one of the children of this church, I want to congratulate you all—the pastors and their wives, and all the members of the church—for your great work as a Society in helping to sustain the influence of the Church in the whole community around.

Possibly you may like to hear a few words of reminiscence in regard to what Mr. Hay has spoken of. My father was one of the four members of the class of 1818, in Harvard College. Mr. Worcester, Mr. Reed, Mr. Wilkins and my father were classmates.

My father knew nothing of the New Church during his college course; and if he had heard of Swedenborg it would have repelled him, for a reason which I think you will be interested to hear. There was a man in Portsmouth, New Hampshire, where my father was born, who was considered very queer. He was very sociable; would visit houses again and again, without invitation; and would always bring a large quarto book with him. He was considered, I say, simple-minded. He was a Swedenborgian. It was said that Swedenborgians were simple-minded, or worse; and that was the impression my father got of Swedenborg and Swedenborgians in early life. He also said when that man came to the house,—he was then a little child of three or four years,—he would take him up in his lap and gently read to him out of this great volume. My father in later life traced to that event a possible cause of his conversion to the New Church, which I now want to say a word about.

During his college course, my father, although knowing these friends and others in the college, was not acquainted with them on that deeper side at all. After graduation he studied with the Rev. Dr. Harris as a post-graduate. Mr. Reed's father, Sampson Reed, was then studying in the Theological School of Harvard College, with the intention of becoming a minister. Before graduation my father began to be troubled about the doctrine of the Trinity; and he became more and more troubled, and finally distressed; and yet he never spoke to any one about it. This went on for

a long time. He would go to bed at night and lie awake, and there would come before his vision a picture of the three Gods, the Trinity,—the Father, the Son, and the Holy Spirit. And when that came to his mind, he was distressed beyond measure; he did not know why. By and by, as he looked at the picture in his distress, two of the figures would fade away, leaving the Lord Jesus. Then he was happy; he did not know why.

One night he was passing the door of Mr. Reed's room,—in old Hollis Hall, I think,—and Mr. Reed, who happened to be at the door, said: "Goddard, you never come in to see me."

My father felt rebuked. He felt that he had not been very sociable to Mr. Reed, who was a deep student, devoted to his books. He thought at once of this trouble he had about the Trinity, and said to himself, "Here is a theological student; perhaps he will help me." Then aloud: "I will come in now, if you wish."

He went in, and in a little while got on this subject of his trouble, and confessed what he had been going through,—about this mental picture almost like a vision, and of its results: first distressed, then happy.

Mr. Reed began to give the New-Church doctrine of the Lord to him. He was delighted beyond measure, deeply delighted and uplifted. Then he began to question Mr. Reed,—question after question. Finally Mr. Reed said, "Well, if you want to know more, you must read."

"Read what?"

"Read Swedenborg."

Father said, it was as if he had been dropped down from the third heaven at least to the earth, if not farther. Distressed again, pained, he got up and walked the floor back and forth. He said, "You have taken away my joy."

Then he told the story of this man in Portsmouth; and of another man in Portland, a similar man. They were the only two men he had ever heard of who were Swedenborgians,—and they were at least very simple-minded, if not

worse. They were men condemned, despised. Is it strange that he felt as he did?

Mr. Reed said, "Goddard, is it right?"

"Is what right?"

"Is it right that you should judge a man, an author, without reading him?"

He walked the floor again. Finally he said, "No, it isn't right. I will read."

He came into the Church through his recognition of the doctrine of the Lord Jesus Christ, our foundation. It is on that realization, and the love and the life that follows that realization, that the New Church is to grow. It cannot grow otherwise. It will grow when we come into that life which John Clowes felt when he was preaching in Manchester, and recalled these words which he had recently seen for the first time in one of Swedenborg's books: "*DIVINUM HUMANUM*." When they came to him in the vision of the morning, he had a glimpse of that peace which Swedenborg describes in "Heaven and Hell," and which I trust we all sometime in some measure shall realize.

Mr. and Mrs. Reed, Mr. and Mrs. Hay, and all the friends in the church, I trust we shall come to be in that place which has been described to us tonight, where these old members are speaking from the other side.

Mr. Hay said: Mr. Goddard has turned our thoughts to something suggested to me by Mr. Worcester in his address, namely, that these men of the past who looked forward to the glory for the New Church in the future, may be with us in spirit in this celebration. Why should they not be? The two worlds are not distant from each other, and our faith is in the nearness of these two worlds, and in the fact that the Lord ministers to men on earth through angels; and in the fact that the Holy City, New Jerusalem, descends out of Heaven from God to men. Therefore Heaven must be very near to men in heavenly states. And when we are celebrating such an event as this, how can

it help being true that these men are with us, and enjoying with us, and helping us to enjoy, what we have tonight?

One who was very active in the early days of the church, and especially successful in teaching of the nearness of the other world, was the Rev. Abiel Silver, who was the leader in the formation of the Roxbury Society. His daughter is with us tonight, and will bring greetings from the Roxbury Society.

ADDRESS OF MISS EDNAH C. SILVER.

The New Church in the Massachusetts Association may be compared to a tree, with the Boston Society as the tap root; it was the first to take permanent organized form. A tree at its best in a generous field is a tree with branching roots. These are represented by the societies in smaller cities reaching all the way to Providence, R. I., and Contoocook, N. H.; they gain other nourishment, they reach other soil, they have the neighborhood touch. During the Roxbury Society's forty-eight years of existence hundreds of persons have been reached by it more or less intimately through propinquity; some would not have known the existence of our faith, save as it was brought to their very doors.

Mrs. William F. Jackson started the New-Church movement in Roxbury by gatherings in her own parlor. One of the early pioneers was Dr. Joseph P. Paine from Maine. Our parish has included more than forty valuable members springing from Bangor, Bath, Portland and Gardiner. Indeed the Society is in good part a child of Maine, with the Brookline Society as its early and gracious god-mother.

The Rev. Abiel Silver did not accept the proffered invitation made in 1868 to organize the Roxbury New-Church movement until he had laid the matter before the Rev. Thomas Worcester and the Rev. James Reed, and received their friendly recognition, after which he did not act hastily. There was a preparatory period of thirty-one months, beginning Sunday, May 3, 1868, during which thirty adults and thirteen children were baptized, the Sunday school under Dr. John T. Harris reached a membership of fifty-

nine in addition to the minister's large adult class, and neighborhood meetings were conducted at private houses with opportunity for questions and answers on doctrinal subjects.

The Boston Highlands Society of the New Jerusalem, as it was then called, was instituted on Sunday, December 18, 1868, with forty-nine members. A week previous, a communication was received from the Boston Society, from which a brief extract will be given:

"Resolved: That we take great pleasure and satisfaction in the prospect of another society of the New Church within the limits of our city; that we cordially extend to it the right hand of fellowship; that it has our best wishes for its peace and prosperity. . . ."

In return we of the Roxbury Society now offer a cordial salutation to the Boston Society; we present congratulations on its century of existence; we recognize its early brave efforts against difficult conditions; and we wish it all true prosperity.

Addresses followed by the Rev. Clyde W. Broomell, Pastor of the Brookline Society, by the Rev. Chauncey Giles Hubbell, Pastor of the Waltham Society, and by Mr. Benjamin Pettee, Chairman of the Church Committee of the Boston Society; and several letters were read from members who were unable to be present. They will be printed in the little memorial of the occasion soon to be published for the use of the members and friends.

H. CLINTON HAY.

MARRIAGE AND DIVORCE.

BY JAMES EVERETT YOUNG.

MARRIAGE is a universal observance. Ever since mankind was formed, there was a relationship between man and woman, resulting in the propagation of the race. The relationship of the sexes necessary to make a man is fundamental, and goes to the very root and fibre of humanity. This is, as may be expected, reflected in, or rather proven by, the correspondence of man and woman.

The two essentials of all things in a man's life are love and wisdom. Everything of that life, civil, moral and spiritual, hinges upon love and wisdom, and apart from these is nothing. It is the same with all things of the life of the composite man, which is a society larger or smaller, a kingdom, an empire, a church, and even the angelic heaven. Take away love and wisdom from these, and you will find that they are nothing. If there were more of love than of wisdom, or more wisdom than of love in any created work, it could have continued existence only in the measure in which the two were equally in it, excess of either one or the other passing off. They comprise the whole of man, and without both of them in man existing equally, he could not be born nor could he exist. Man corresponds to love or the will. Man also corresponds to the lungs, and woman to the heart. The Lord in the Word is called the bridegroom, and the Church is called the bride. From this can be seen the wonderful importance of the marriage relation, and the absolute necessity of its continued existence in the greatest possible purity and vigor.

Just as all of a man's life results from the union of love and wisdom in him, so all of his future, all that he does, thinks, imagines, both in the natural plane and in the spir-

itual plane—likewise all the future of the race on the earth, the future of the earth itself, and the future of the heavens, depend on the relationship between man and woman and their proper union on the natural plane. It is not too much to say that marriage is the greatest and most weighty event in a man's life, and the one fraught with the greatest and most momentous consequences.

As man was originally created, and as he lived in the most ancient times, he had only one wife. How could there be more than that with that correspondence? Can a normal man have two or more hearts? Can he be composed of one part wisdom, and two or more parts love? This is no more possible in a normal man than is the existence of three Gods. Man was born with love and wisdom distinctly one, and there was originally one church. As long as the world was in its normal state, that was the way man remained, and that was the way the Church remained. So the Ancients, Swedenborg tells us, had only one wife, and there were no divorces possible, in that the causes for them could not exist. It was only after the Fall, when man's will and understanding became separated, and evils came into the world, that there were plural marriages, and divorces came into being. The extent of the Fall may be seen in the fact that Solomon had seven hundred wives, and three hundred concubines. This was permitted in the representative Jewish Church simply as a sign showing the condition of the Lord's church at that day. His wives each represented a different church, showing how far mankind had fallen at that time from the true normal condition; and the importance of the marriage relation is shown by the fact that it was selected to show this condition of the Lord's church. The change in the marriage relation on the earth simply mirrored the change in the Lord's church.

Divorces and plural marriages are simply excrescences. Like all evils, like disease, war, and troubles of all kinds, they are negative. They do not exist in the true and proper order of things. They were permitted for the sake of the Jewish nation. Jesus told the Jews that divorces were per-

mitted to them for the hardness of their hearts, and divorce and the causes for them are the only possible results from the debased wills of men on earth; and they will continue until the wills of men are so changed that the causes cannot exist.

What then is the duty of New-Churchmen towards them? New-Churchmen must first learn thoroughly the world as it is. Then, by diligently studying the Bible and the writings of Swedenborg, they must find out how it ought to be; and then they must do all they can to make it what it ought to be. At present only to a small degree is the world openly countenancing a plurality of wives. It has grown to that extent. It is still openly countenancing divorces and remarriages, and apparently increasingly so. What then is our duty towards divorce? Shall we say what we all would like to say, and what we all feel is the result to be attained; that there be no more divorces and remarriages? We feel that on principle this is the correct stand, and we all feel that at some time in the world's career, when the millennium is reached, this will be the condition of things; but, although it is a dangerous concession to an evil, few of us would, I think, say that this would be best for the world as it now is. We must go about this slowly and accomplish it by degrees. We must take into consideration the condition mankind is now in. In the world now there is very little marrying from "internal affection," i. e., there are very few real marriages.

Let me call the reader's attention to the parable of the unjust steward. He had defrauded his master, and he was beginning to feel the result of his wrong acts. He did what was for his best interests on the purely worldly plane by committing further wrongs to his master and defrauding him still further, by forgiving to the debtors part of the debt without any payment, and so making friends of them. And yet he was commended, and our Lord said he had done wisely: "for the children of this world are in their generation wiser than the children of light." To my mind one meaning of this is, that taking the world as it is, the steps taken by the world to protect itself from its evil doings, the

results of long periods of general thought of mankind for its own protection, are the best for it in its special condition under the times and circumstances. The best minds of men,—natural if you will, but assisted from time to time by flashes of wisdom from the Lord,—during the ages comprising the life of man have been considering evils, they have recognized the painful results of evils, and they have tried many ways of minimizing their results on the natural plane. While still holding to the evils and cherishing them, they have, like the unjust steward, evolved a method of curbing the results of these evils so as to make the world bearable on the natural plane. These methods, compiled through ages and systemized in various ways, are known under the general term of the “Law.”

No one can deny that the better, easier, cleaner way would have been to stop practising the evils; but this the natural minds of men have not decreed. They preferred to enjoy the evils and to labor with the remedies, to lessen the evil results of them. In devising these laws they have acted in the best way they were capable of, and have achieved the best results for them.

It is needless to say here, that it is the duty of every man to obey the laws of his country. They represent the feelings and desires of the majority of the people. Whether they seem to any individual, with his limited, more or less biassed, knowledge and experience, just or unjust, good or bad, he should obey them and should do what he can to give them force and effect. There are legal and proper ways, in this country at least, in which unjust laws may be changed; and when, as in the past, laws have become obsolete or needless, and do not continue to represent the feeling of the majority, they may be, as they have been, changed to conform to the desires of the majority. As long as they remain the laws of his country, it is the duty of every New-Churchman to obey them cheerfully, and to be governed by them.

New-Churchmen should recognize the actual and practical; we should appreciate the wisdom of the men of this

world, although it is only natural. We should do what we can to assist in carrying out the laws made by man for governing the earth, even though we may see how the laws might be made better. If, therefore, the law says a certain act is a crime and a man doing it should be punished as a criminal, we should do what we can reasonably to assist in preventing the commission of the act, but if committed, we should favor punishing the criminal. If one of the punishments is death or imprisonment, or the loss of all or part of his property, this makes no difference; the law should be conformed to just the same. If one of the punishments is the breaking off of marriage relations with the guilty one's marriage partner, and if it permits both partners to remarry, it is in the same category; that is the law of the land, and should be obeyed. It is the duty of us all, therefore, to uphold the divorce law as much as any other law, and to help in its application, considering it as the best that the shortsightedness of the world can do for itself. Bye and bye, and increasingly so as time goes on, the world will look beyond and above itself for aid. It will realize that God is beckoning onward and upward; that not to heed Him leads to death and destruction; that to heed Him leads to life and happiness, not only hereafter but on this earth. When the world fully realizes that disease, evil, and calamities of all kinds, are only the natural, unescapable results of evil individual lives, just as ulcers are the result of an inward impurity of the blood, the world will begin to care for itself in the true way. It has begun to realize this already; and fuller realization will bring reforms which will steadily continue until gradually one after the other ulcers will heal up through want of impurities to feed upon. Divorce will continue until by a general advance in regeneration the evil is overcome, and the world will move on to temptation on a higher plane. This will not be for ages; and until it comes, we of this generation must be governed by the conditions as we find them. This may seem "human prudence" substituted for "Divine Providence"; but recall the parable.

Marriage has always been on a plane by itself. The legal definition of it is,

the civil status or personal relation of one man and one woman joined together in a matrimonial union which was lawfully entered into, is intended to continue during their joint lives, is not dissoluble by their consent or agreement, and involves their reciprocal rights and obligations imposed by law on such a union.

Marriage, in the sense of the completed matrimonial engagement, is unlike any other contract known to the law, chiefly because it cannot be terminated or dissolved by the parties, but only by the sovereign power of the State. Nor can its mutual rights and obligations be modified by agreement. In truth, whatever contractual elements it may contain, these are important only in its inception; for once entered upon it becomes a relation rather than a contract, and invests each party with a status toward the other and society at large, involving duties and responsibilities which are no longer matter for private regulation but concern the commonwealth.

The United States is composed of forty-eight States. To a certain extent each State is sovereign; it makes its own laws and governs itself as though it were entirely independent of all the other States. On matters concerning which the Federal Congress has legislated, the United States laws prevail; if there is no Federal legislation the State laws prevail. There is at present no Federal legislation relating to marriage or divorce. Each State has its own laws in regard to these matters, and they differ in some respects. The consequence is that at the present time it is legally possible for the same man to be single in one State, a properly married man in another State, and a man with two or more wives in still another. This, of course, is very wrong and should be changed; but it can be changed only by Federal legislation providing for universal marriage and divorce laws which, without doubt, will some time be passed.

Most States follow the Levitical prohibitions in regard to marriage. Massachusetts provides that a man shall not marry his mother, grandmother, daughter, granddaughter,

sister, stepmother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's granddaughter, brother's daughter, sister's daughter, father's sister, or mother's sister. Similar appropriate prohibitions are made for women. An insane person may not marry. People may not marry until the age of consent is reached, which is sixteen for the female and eighteen for the male; and any such marriage is void if the parties separate during non-age, and do not afterward cohabit. No official shall perform a marriage without consent of the parent or guardian, if he has reasonable cause to believe the male to be under twenty-one and the female under eighteen. Persons residing in Massachusetts and barred from marriage by Massachusetts laws may not go into another State and marry and return to Massachusetts, as the marriage would in that case be void. The issue of a marriage declared void by reason of consanguinity or affinity of the parties are illegitimate; issue of marriage declared void by non-age or imbecility are made the legitimate children of the one not under the disability.

Marriage may be performed in Massachusetts by a minister of the gospel ordained according to the usages of his denomination who resides in the Commonwealth and continues to perform the functions of his office. Clerks of court and their assistants, certain registrars and justices of the peace designated by the Governor, are also authorized. No one can solemnize a marriage who cannot read and write the English language. A record of the marriage must be filed with the clerk of the City or Town where solemnized, under severe penalty; and these records are kept as evidence of marriage, and any one may get a copy on payment of the fee. Notice of intentions must first be given to the city or town clerk where each party resides, and each is given a certificate or license, which must be given to the official before the marriage can be performed. Failure to do this will not necessarily vitiate the marriage, but renders the parties liable criminally. Generally a marriage that is performed under the laws of other states and countries is good in

Massachusetts, unless it comes under the prohibitions of the Massachusetts laws. A similar statement holds good also in some other States.

The State is also interested in the dissolution of marriage. An ordinary contract may be broken by an agreement of both parties. Formerly marriage could be so broken, but not now. The State must agree to it; and not only that, the State must be satisfied that there is what it has decreed shall be a lawful cause for it. This lawful cause must be proven. Parties may agree to a divorce, but this matters not. If the Court finds collusion, finds that the parties are conniving in their attempts to get a divorce, the Court will universally refuse to grant the divorce; so in an unopposed petition for a divorce the libellant must make out his case. He must prove that there exists between him and his partner legal cause for a divorce; and unless this proof is made the divorce will be refused even though both parties desire the divorce. In Massachusetts during the last thirty-five years, 76.3 per cent of the applications for divorce were granted; the rest were thrown out of Court for the reason that the complaining party did not prove his case. About 90 per cent of the applications were uncontested. The causes for divorce are generally those that are hostile to the marriage relation. They cannot exist, if there is to be a true marriage either on the natural or on the spiritual plane. The legal causes for divorce are: Desertion, on which ground during the last fifty-seven years about 46 per cent of the divorces were granted; Cruel and Abusive Treatment, on which ground 15 per cent of the divorces were granted; Adultery, on which ground about 20 per cent were granted; Intoxication, on which ground about 11 per cent were granted; Neglect to Provide, on which ground about 3 per cent were granted; Extreme Cruelty, on which ground 3 per cent were granted; Nullity of Marriage, on which ground about .5 per cent were granted; Imprisonment, on which ground .4 per cent were granted; and Impotency, on which ground only .2 per cent were granted.

A few further statistics may be interesting. Marriages

registered in Massachusetts in 1916 were at the rate of 1,800 persons per 100,000 population of all ages; the divorces in that year were at the rate of 60 persons per 100,000 population. From 1851 to 1916 marriages ranged between a maximum of 2,480 per 100,000 of population in 1854 and a minimum of 1,490 in 1878; the average annual rate during the whole period being 1,890 per 100,000 population. Divorces in 1870 numbered 26 per 100,000 population; in 1890 they numbered 29 per 100,000 population; in 1910 they numbered 57 per 100,000 population; and in 1916 they numbered 60 per 100,000 population. These figures show an increase of over 100 per cent in 46 years. In about 11,000 divorces granted for adultery, 50.3 per cent were given for adultery of the husband, and 49.7 for adultery of the wife. In 57 years prior to 1917, 55,168 divorces were granted, 70 per cent being granted to the wife. In about 6,500 cases where divorces were granted for intoxication, 15 per cent of the cases were granted for the intoxication of the wife, and 85 per cent for the intoxication of the husband. In 25,500 applications granted for desertion, the most common cause, 37 per cent were granted for desertion of the wife, and 63 per cent for desertion of the husband. In the 35-year period ending in 1916, 51.3 per cent of those applying for divorce had not been married ten years. The average duration of marriage among those who applied for divorce between the years 1891 and 1912 was ten and one-half years. About 3 per cent had been married more than thirty years.

To obtain a divorce in Massachusetts the parties must be residents, although a party who has lived in the State five years may obtain a divorce when the cause happened outside the Commonwealth. Decrees of divorce are first given as decrees *nisi*, which means that they are held in abeyance for six months from the time of the entering of the decree. At the end of that time they are made absolute. The one who obtains the divorce may re-marry as soon as the decree becomes absolute. The other party may not marry for two years from that day. This is supposed to act as a sort of

punishment. A divorce decreed in another State or Country according to the laws thereof by a court having jurisdiction of the cause and of both the parties, shall be valid and effectual in Massachusetts; but if an inhabitant of Massachusetts goes into another State or Country to obtain a divorce for a cause which occurred in Massachusetts while the parties resided there, or for a cause which would not authorize a divorce by the laws of Massachusetts, a divorce so obtained shall be of no force or effect in Massachusetts.

The question of divorce is not after all the main one. It is simply the bad result of the true evil. To reach it, it is necessary to cure the evil. It may be compared to an ulcer which, while it should be cared for by external palliatives, is really treated by building up the general bodily health. Doctors are more and more tracing diseases to the food eaten, and to the improper assimilation of it, and are attempting to build up the bodily health by a better selection of foods. If the divorce ulcers were treated in this way, and were given spiritual food, they would eventually disappear.

The present system of marrying and giving in marriage is primarily at fault, and is the real cause of divorce. Improper and unwise marriages are the fundamental causes. Can a marriage made wholly with financial considerations in view be a good marriage or really fulfill the requirements of a true marriage? Can a marriage between people who are of a great difference in ages be a true one; or can a marriage be a true one between people who have strong contrary religious beliefs, between those of largely differing degrees of literacy, between the refined and the uncultivated, between the white and colored, between those who insist on ruling, between those governed by self-love? Such marriages may not necessarily end in the divorce court; and there may be individual cases where they apparently turn out well; but the large majority of them cannot be good marriages. When we think of the present state of things, and how marriages are made now, we rather wonder there are so few divorces.

To improve matters in these respects, we should first devote our efforts to bringing about true marriages, as this is of the first importance; and after that we can try to palliate the consequences of the present conditions. Our teachings in regard to marriage are true, positive, definite and sublime, and should be brought home to the world. We can do this by example first, and teaching next.

The public is now thinking of controlling marriage on the physical plane; and we hear a great deal about "Eugenics." There should be some control on the spiritual plane. We should try to bring up our children and our neighbors' children properly, and give them healthy thoughts on the subject of marriage. Spiritual food should be used to strengthen them spiritually, as natural food strengthens them naturally. We should not impress upon them the worldly side of marriage; we should insist that partners should be honest, pure, good and upright, rather than rich and of good social standing.

Divine Providence realizes the importance of true marriages. It realizes that people must choose a partner for life in their inexperienced youth, and it aims to help them to a proper choice. If the young people are left to themselves in their choice, if they are taught to make it prayerfully and in a true spirit, we can depend upon it that Divine Providence will intervene, and will see to it that the partners are suitable. The so-called "falling in love" is only the manifestation of Divine Providence in its endeavors to work out good marriages. This symptom, for it may be called a symptom, is of course not infallible. Like everything else in this world it is hindered and prevented in its working by present conditions, and it is often supposed to exist when it does not exist. If two young people really fall in love, parents should carefully and prayerfully consider whether Divine Providence is not working in the lovers, before forbidding the marriage. Surely the lovers should not be forbidden to marry merely because one of them is not up to some financial or social standard; nor should young people be encouraged to think that they are in love, or that

there is no need of being in love if the other party is rich, or if a proposed relation would be advantageous from a purely worldly point of view. Give the young people as free a hand as possible; but first put them into such a condition that religious and spiritual influences may be effective, so that they may make their decision with the spiritual in view rather than the worldly and material.

An account that Swedenborg gives of a betrothal in one of the earths in the starry heavens beyond our solar system (*Earths in the Universe*, n. 178), is very interesting. After giving an outline of the simple life of the inhabitants of that earth, he says that a daughter on arriving at a marriageable age is kept at home and not permitted to go out until the day on which she may be married; that she is then conducted to a certain nuptial house, to which also the other marriageable maidens are led; and that then young men come there to choose for themselves each a wife. When a young man sees a maiden that seems suited to him, and to whom his heart draws him, he takes her by the hand. If she then follows, he leads her to a house prepared for them, and she then becomes his wife; for they see by the faces whether they agree in mind, since the face of everyone is the index of the mind, and in no way does it dissemble and deceive. There are many such places to which the maidens are led, so that at stated times the young men may have opportunity for choosing. If a young man does not find a maiden suited to him in one place, he may go to another; or he may wait until another time. Further, a husband has only one wife, and never more than one; because polygamy is contrary to Divine order.

In his special work on marriage Swedenborg says:

The Divine Providence of the Lord respecting marriages and in marriages in the heavens, is in the most single things and thence in things the most universal,—because all the felicities of heaven spring from the delights of marriage love, as sweet waters from the sweet current of a fountain. And for the same reason, it is provided by the Lord that marriage pairs are born; and that they, the boy and the girl, unconsciously are continually educated for marriage; and that after the completed time the then marriageable

virgin and the then marriageable youth meet and see each other, somewhere, as if by chance—and instantly, as by some instinct, they know that they are mates, and from a kind of internal dictate they think within them, the young man, “She is mine”; and the maiden, “He is mine.” And after this has been for some time fixed in the minds of both, they deliberately address each other and are betrothed. It is said, as if by chance, and as if by instinct, because when unknown it so appears; but the meaning is, “by the Divine Providence.” (Conjugal Love, n. 316.)

The results of this kind of betrothal are also pictured as follows:

As love is such that it desires to share its joy with another whom from the heart it loves, yea, to confer joys upon him, and from thence itself to take its own, infinitely more then does Divine Love—which is in the Lord—towards man, whom He created to be a receptacle both of the love and the wisdom proceeding from Himself. And as He created him for the reception of these—men for the reception of wisdom, and woman for the reception of love of the man’s wisdom—therefore, He from the inmosts infused into men marriage love, into which He might gather all the blessedness, happiness, joys and pleasures that together with life proceed and flow in only from Divine Love through His Divine Wisdom,—that is into those who are in true marriage love, for they only are recipients. Innocence, peace, tranquillity, inmost friendship, entire confidence, and mutual desire of mind and heart to do each other every good, are mentioned—because innocence and peace are of the soul, tranquillity is of the mind, inmost friendship is of the bosom, entire confidence is of the heart, and mutual desire of mind and heart to do each other every good is of the body from these. . . . These things can by no means be except in the marriage of one man with one wife. (*Ibid.*, nn. 180-1.)

JAMES EVERETT YOUNG.

EDITORIAL DEPARTMENT

THE POINT OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS: (V) STATIONARY ESPOUSAL OF THE DOCTRINES VERSUS DEVELOPING APPREHENSION OF THEM.

IN this series of editorial articles (January, 1918, to date), we have been canvassing points of view from which the student or the preacher may approach and employ the Doctrines of the New Church. The need for canvassing our prevailing points of view and the whole method and outlook of our work, we tried to show in the first of these articles; in the next to state and weigh our habitual points of view; and with the third editorial to present a point of view which it is our conviction must come now to inform and direct our work as a religious body, if that work is to continue and to rise and expand to its opportunities. Of this advocated point of view we have so far considered two characteristics. It will lead us, in our employment of the Doctrines of the New Church, not to present to the world certain tenets, but the contemporary yet eternal Word of God, more powerfully grasped and conveyed for the regeneration of the individual and the redemption of human society. And again, it will enable us to study and serve in, and with, the Doctrines the nascent spiritual life of the Second Coming, a life now stirring the world and in need of being heralded, defined and fostered. We pass now to a third characteristic of this required point of view. It is one that expects from the student and preacher of the Doctrines, and seeks from the world, not the espousal of them as church positions and tenets—this has been our outlook—but the developing apprehension of them as formulations of the great truths of men's spiritual life. Church advocacy of church positions is a dying, if not a dead, phase of church history; the studied promotion of men's spiritual life by a religious organization, whatever its

form, and the actual education of religious purpose and thought, will give that organization a sure and enlarging place in the living world.

On observation of our work, on reading of our literature, on study of our history, it seems to me ungainsayable that in the study and presentation of the Doctrines what we have sought and cultivated in student, preacher and hearer has been a relatively stationary espousal of the teachings of the New Church as the positions of a church body. In this respect, as in many others, we have but followed and perpetuated the existing ecclesiastical world, in what we have yet insisted on calling the New Church. On this point we have been indistinguishable from any other religious body—our temper and outlook and look have been the same; these have been as uninteresting and as unpromising to the spirit of religious inquiry and to the thinking and truth-seeking man as manifested by us, as they have been as manifested in other church bodies; and the testimony to this is the same treatment and reception for our work from the world as all religious bodies, ecclesiastically-minded, and given up to the advocacy of their beliefs, are to-day being accorded by a world in which religious unrest and inquiry were never so widespread. Our literature, our pulpits, keep putting forward "the position of the New Church" on this and that subject; essays which are addressed, so the writer imagines, to inquirers, yet immediately ask of the reader first to appreciate "the position of the New Church" on the subject considered. Assertion of positions, not the discussion of truth by the means of our Doctrines, is and has been the mode in general of our work as a body. The work of an occasional student or preacher has been characterized by a different tone, but for the most part down the length of our history our work as a body has been that of one occupying certain doctrinal positions and seeking further subscriptions to them. Espousal of the Doctrines as the positions of our church body we have cultivated on our own part and sought from others. The inveterate drift in every organization which draws up upon the teachings of any one, be He the Lord Himself, of delimiting them and fixing them and erecting standard

formulations of them to which adherence is due and sought, has not been without exemplification, inherited in large part, but ardently cultivated, too, in our own bodies. The premise of this point of view is plain and strong, we have told ourselves; in the theological works we have the Doctrines fashioned for us ready to hand, to which from henceforth we shall cling without variation or deviation. What we need is to espouse this teaching as it stands. It stands there whole, sufficient in itself, the entirety of the Church's doctrinal burden, indeed, her whole charge. State this Doctrine. Get subscription to it. These injunctions are written all over our literature, our pulpit work, our missions, our history, if we will but look with a non-partisan eye. They have given us our point of view.

In characterizing our habitual point of view in the study and presentation of the Doctrines as cultivating and seeking a relatively stationary espousal of the formulations of the theological works as church positions, I do not mean to imply by the word stationary that there has been no progress made in the apprehension of the Doctrines, certainly not to deny progress in other lines. I do indeed think that there has been very little made. What in all the wealth of the Church's teaching do we understand better now than it was comprehended at the first? What one reads to-day in our collateral literature can be duplicated in substance in our earliest books and sermons. The fashion of utterance has been modernized, but what progress has been made in the statement of our teachings, has been characterized and ruled still by this mood of fixed espousal of the Doctrines as church positions. Restatements have been made to suit the modern reader, but of familiar matter, and not under the urging of better apprehension. Clowes's apprehension of the teachings, and Hindmarsh's, Noble's and Hill's, are essentially of one piece, and later and the latest statements of the Doctrines reveal nothing not to be found in them. Progress has been in other directions; biographical matter about Swedenborg has enlarged; publication and distribution of the books of the Church has gone on apace; translation has been active and growing better; the fundamental labor of phototyping and in general of preserving Swedenborg documents has

been a big piece of progress (and are we to drop it now?); in one field, spiritual exposition of the Scriptures, marked and creative work has been done, but in that alone, and by but one man; else, in the way of giving out its message to the world, the Church has stood still intellectually on its original statements and general apprehension of its profound and infinitely rich revelations. While dogmatic espousal of tenets and theologies was a lively interest, our church shared the growth of rival church bodies; when it became an impossible mood, with others our church body began to weaken. But we persist in the point of view. We but keep reproducing the general outlines of our doctrines, proportioned as they were when they first commanded a pulpit, and understood as they were at that early time, and ecclesiastically handled as positions to which subscription is to be gained from membership in church bodies.

For this absence of doctrinal development there have doubtless been good as well as bad reasons. We had first to reproduce the Doctrine in translation and by oral statement, of course. It had to be got before us and before others. Statement of it, further publication of it, spoken and printed, was the first concern. And this occupied our early membership. Time was lacking, and so was mental energy, which was spent in other directions. It was a different order of work that was before the church body in its earlier days, no doubt of it. But the point of view which we are adversely characterizing governed in that work,—the cultivating and seeking from others of an espousal of the Doctrines as church positions. That tended to hold us in the original order of work, to keep us at re-stating and re-asserting our doctrine to the world when another kind of work was in order, namely, the interpretation of the doctrine to the world. It seems as though there might have begun some time ago the work of interpreting and developing the significance of the teachings in their inter-relation with Christian theology generally and in their bearing on religious and intellectual movements of the day. But there were assumptions, pre-dispositions, as well as hampering conditions, to deter from this work, and to fix upon church work the point of view which we are describing.

A certain sensitiveness about getting ourselves into our work held off interpretative labor on the theological works. Subscription to the Doctrines which were revealed was the whole duty. Work on them had the look of desecration. Why any work on them? As the Doctrines rose in their finely inter-related structure in the theological works they had gone up in the silence of the Seer's selfless industry; like the stones of Solomon's temple they went into place in these books with no tool raised on them, and with no noise. To point to these great stones, to call men's attention to them, what massive stones they were and of what a Divine beauty, and exclaim at the symmetry of the building, also seemed the utmost that could either be done or be desired. The Temple was all up, complete, let men step in. Any attitude that seemed to say that here were collected the materials for the Temple which the Lord God meant to build not in books or in doctrines but in lives and in convictions, to assume that not all had been built with these great stones that might be built with them even in the way of a theological structure, and to propose setting about the building of a new religious thought and society with them,—that seemed to be suggesting something superfluous, but what was worse, an intrusion of human self-activity and self-indulgence on a Divine work. Such a "developmental" point of view was not wanted. It could not be successfully occupied. So men reflected, when the thought of it occurred to them at all. In the one field where marked and truly significant advance has been made, in the field of spiritual interpretation of Scripture, where the Rev. John Worcester has reached results in interpretation and development of what we have in the theological works paralleled by no other worker in this or any other field, there Mr. Worcester was not encouraged to try his hand, but expressly discouraged. The great "dread of self" which was conspicuous in the point of view of early church workers had more than a little to do with deterring the church body from interpretative work, and with holding it to the espousal only of the teachings as they stood, or rather as they were habitually presented.

Aside from the influence of this "dread of self," there was

another conception, which in addition to the controlling, inherited church-mind, held off interpretative work upon the teachings of the Church. This was the isolation in which they were constantly taken. The theology in the theological works seemed a developed entirety. It was self-contained. It was not to be related up with any other Christian theology, but to supersede the whole mass of it. This disposition to isolate it and to embrace it disconnected with Christian thought generally, was provoked in New-Churchman and non-New-Churchman alike. Wesley's first impulse upon coming to a knowledge of the theological works was exactly this. "We may now burn," he said, "all our books of theology, God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know." It is a natural first rush of feeling over the untold wealth of the theological works, but second thought does not let us slur other riches, less readily now than in Wesley's time. Yet the isolation of the Doctrines of the New Church from all else theological has been the general practice. Our men have known other theology if they "came out of it," but not sufficiently as a part of their theological study as New-Churchmen. The isolation in which we have held the Doctrine has tended to keep us in the assertion and repetition of it, and *from* the interpretation and development of it.

Whatever the reasons for the point of view which seeks and cultivates a more or less stationary espousal of church positions, that point of view fails to appeal to-day. It does not appeal to men and women generally. It is one reason, or the prevalence of it in churches is, why it is difficult to enlist men of enterprising intelligence and intellectual capacity in the ministry; it does not appeal to them either. Persisted in, it will arouse less and less ministerial interest. It is called in question by the approach to the whole field of theological thinking to-day, which is an approach of intelligent inquiry into the facts and truths of the spiritual life; church positions are not an interesting subject-matter. Nor does the habitual church point of view comport with the motto of the Doctrine, "*Nunc licet*," whereas this modern approach to spiritual truth does.

And it is exactly the developing apprehension of the truths and facts of religion by means of our Doctrine which, in study of it, answers to "*Nunc licet*," and is in our work this present-day approach to the subject matter of religion. An interpretation, a developing apprehension of the truth and significance of the theological works, an interrelation of this freshly revealed depth of the Christian message with its earlier Christian phases and to the present re-interpreted and reconstructing Christian teaching—here is the point of view suggested by the spirit of the times, by "*Nunc licet*," and by more than one passage in the theological works themselves. But the premise of this point of view! It is so markedly different from the premise of the habitual point of view. It is such a different disposition toward the theological works, will it commend itself? In this point of view there is no theology in its entirety in those works, no Temple all finished, but materials for the Temple to be, fresh matter for Christian theology. The theological works proffer us revelation, rather than furnish the world with its future theology, complete. Revelation is so much more than a theology! But in the revelation they proffer they bring Christian theology fresh material, and a Divine abundance of it. They induce to a new development of Christian theology. They inspire a new departure in it. And minds conversant in the field of theology, and seeking the Spirit of truth and the Lord's guidance in their work, need yet, in this new departure and this fresh development to carry out into active elaboration in the world's current religious thinking the reconstructing theology to which these books lead, and the fountain of which they have in them. Theology is a science pursued like all sciences by men as of themselves, but all the more because it is theology, pursued by them at once in the exertion of their intelligence and under the guidance of the Spirit. It is to such a development that the theological works inspire by the production for it of fresh theological matter; and it is the conception of such work as this which we are calling a developing apprehension of our message as against the stationary espousal of what is written.

. But are there not weighty considerations against this in-

vovement of the Doctrines, Divinely given, into the development of general theological thought? And I am minded to weigh first one that has a certain explicitness about it from being printed right out where all can read. The premise we say of this developmental point of view is bound to be that in the theological works we have not the world's future theology complete but fresh material for the advancing development of Christian theology. But what of the sub-title of "True Christian Religion"? Writing that great summary of the Doctrines of the New Church, Swedenborg added under the main title of the work the sub-title, "The Whole Theology of the New Church." Does not that settle the matter? Have we any farther to go? Have we not here then the whole theology of the New Church? Assuredly we have; but what is it? As we look into the book, we find that this whole theology of the New Church is two things—a correction of traditional Christian teaching at certain outstanding points so as to accord again with the mind of Christ, and, secondly, at outstanding points, a rich advance on the original Christian message. It itself carries along with it, or implies that there should be carried along with it, the whole of Christian teaching, thus corrected and advanced. The whole theology of the *New Church* is Christian theology pushed forward into new light at these points. It is not to Christian theology like a superseding mass, as Wesley thought, and as we all of us have habitually treated it, but a heightening contribution to it and a spiritual leavening of it.

Another consideration against this course of developing what we have in the theological works will suggest itself to the student of Swedenborg's life and of his methods in the discharge of his commission as revelator. Asked about his acquaintance with theological books, Swedenborg declared that he had avoided reading them. They would carry him into conceptions and into forms of belief which would not be helpful for his purpose. The creeds, the generally accepted ones and some later ones, he acquainted himself with; he knew the official formulations of Christian positions; but from the history of Christian thought and speculation, out of which the creeds

crystallized, and from current treatises, he kept aloof. His concern was with a fresh content for Christian theology. To the grasp of this he had to hold his mind wide and steady. The all-important effort for him was an unconfused access to his revealed matter. His path was not only intellectually arduous, but complicated by the necessities of personal regeneration, and quite "beset by terror." To descry without dissipation of intuition the faith and truth that should be for a new Christian day it was a ready and little thing to do to avoid the worriments of contemporaneous or past theological discussion. But it does not follow that what he found necessary to his insight's surer establishment and for the descrying of truth, we should do in the presentation of what he succeeded in beholding. Once reached, the farther and deeper truth has to be imported precisely into the midst of religious thinking and theological reconstruction. Once he reached it, he himself turned to give it effect and influence and a place, by re-interpretation or alteration of a creed or dislodgement of a criticised dogma. But this is only a beginning. There is more to do towards this work, and there is a different procedure to follow. The body of Christian teaching against which he launched his attacks, has itself seen far-reaching reconstruction since then, not by any means always at the hands of rationalism or scepticism, but as surely often under the guidance of the Spirit which enlightened Swedenborg. In the midst of the re-construction which grows with time the truth which came by him ought to exert a larger and surer influence, and will do so, as it is not just stated in tiresomely reiterated formulas but interpreted to the day. The truths that came to him and by him, presented in interpretation now to the theological and the religious world, would become a deliberate power in active reconstruction of Christian thought.

There is one decisive argument for engaging with foresight and training in this interpretative work upon the theological works. How can such a process as the involvement of any truth in the movements of thought and living conviction ever be prevented? These doctrines cannot be held out of the development which any truth undergoes that gets into the

stream of the world's thought and practice. As a matter of fact they have not been shut out of this progress. Their progress as the espoused positions of a church body and by the advocacy of a church body may always be a subservient and lesser development. Indeed that development may not be a surely permanent phase of the New Church; just now, at a low mark in our efforts and condition, we may have this borne in on us with sufficient force to induce us to another order of work with all our present equipment. The Lord's own words have been the subject of development, were so even in the short period between His ministry and the composition of the Gospels. Not all of the later development has been departure from His meaning, either. Rather, the greater things which He Himself looked for in the future could be the fruits only of the development of what He had placed within the reach of human life and thought. The like is bound to happen with the precious freight of the theological works. The detention of what is fondly believed in its isolation all sufficient and of final fashioning, the detention of this from contact with the stream of human life and thinking and elaboration and change and development in it, is a futile effort, and what folly! Why try it? Is not the opposite effect exactly what we should most desire? There is but one eventual and valorous way—the bold introduction of this revelation into the stream of things, through our best mediation and interpretation, ever with a care to be faithful to its meaning and intent, but as surely avoiding servility to its form and fashion. There is some reflection of this development, which all living truth inevitably undergoes, in the "*Arcana Coelestia*," n. 4720 (2), which speaks of the progress every church makes from "generals of doctrine," in which it begins, to "particulars," "which are in part confirmations, and in part additions." Such progress will not take place uninvited, will it? It will have to be achieved deliberately. To achieve it the men of the church will have to put forth their best efforts. It must be striven after. Are we living up to our commission when we keep talents from multiplying? Do we feel the force of the Divine precept in all this deeper revelation unless we set about an interpretative labor to give it a real

progress in the thought of men? We shall be lame at this work, unaware where to go next, halted by lack of capacity for it, fearful of intruding our "self-intelligence" upon it, but spend ourselves at it we must.

The interpretative labor under a developmental point of view will always comprise, it seems to me, three large kinds of development for us to attempt. 1. There will be an expansion or elaboration of the substance of the revelation which has been made for the days of a deeper Christian experience. 2. There will be development in the method according to which the teaching is to be extended. 3. There will be development of an ever more expressive vocabulary for each main purpose in the interpretation of the teaching.

1. In the substance of them, the truths of the spiritual life which we have in the theological works require development and elaboration. They have yet to be interpreted to hearers and readers. The interpretative mind has yet to be adopted in our pulpits; as distinguished from the advocate's attitude. And we have a great theological labor for the especially trained and technical worker to do. The theological works have yet to be given their place in the development anew of Christian theology. They are the matter of a progressive theological science—indeed theology has here the factual basis and the philosophic substructure which make theology as a science possible (is this not one significance of "*Nunc licet*"?) Yet these universal teachings have been reduced to dogmatic positions of a church body. The very most fertile and progressive distinctions have gone "unworked," only stated sterilely. The re-presentation of the Trinity, of the Lord's Person, of free-will, of the character of spirit, has been tediously repeated in a broad and commonplace understanding of each subject, but never competently estimated, influentially presented to present-day theological thought, nor wrought out into richer and richer statement. We have produced not a single theologian in our history. And the work of our pulpits has been recitative, sometimes it has been scarcely more than compilation from Swedenborg. But besides a theological content, the theological works contain a body of spiritual exposition of Scripture. This

wealthy matter has yet to see development, as distinguishable from compilation. The work of Bruce, Clowes, Hyde, Mac-lagan, Payne, is good of its kind, and of a necessary kind, but it can be rated too high. Beyond it lies the only work that should go into what we put out—the interpretation of the spiritual sense of the Word to men, not the re-presentation of Swedenborg's formulation of it and way of formulating it. We need now not to stay by compilations and re-arrangements of Swedenborg's statements of the spiritual sense, but to go on to interpretations, in the vernacular, of the spiritual sense, as, through study of Swedenborg's results and methods, we may be able to see that sense for our own part and speak our sight of it out to others. Unless soon we do this, not only will people not be induced to believe in any spiritual sense, but more and more ministers of ours will give up the task of preaching it, or trying to, and they themselves will come to distrust it is any achievement of the mind in this natural existence.

Yet again, in addition to the theological and expository fields in the theological works, there are still others awaiting development. There is the philosophy of a spiritual-natural universe which is everywhere the organ of thought in them; it stands in need of study, development and statement by men equipped in that field. The psychology imbedded, as it were, in the doctrines, has yet to be appreciated by one equipped in that field, and wrought out for general use and better understanding. A church history of far greater scope backwards and forwards than that conventional with students lies wrapped up in sketches, in these works, of the spiritual history of man. Swedenborg himself says (*Ecclesiastical History*, n. 1) that a new church history has now to be written. Historical criticism of the Old Testament has re-written Jewish Church History as it is re-interpreted in the light of what Swedenborg calls "apparent truth" in the Old Testament Scripture, which is what reveals the actual Israelitish thought and religious spirit. But generally, and here in the case of the history of the Jewish Church, too, church history has yet to be re-written in the light of Swedenborg's sketches of mankind's spiritual history. In the theological works, connected with Swedenborg's

underlying Bible studies, there are also the rudiments of an analysis of the letter of Scripture, germinal beginnings of Scripture criticism, which are yet to be mined. So far from mining them, we have let them go unworked, and also antagonized, or thought we needed to oppose the whole movement of literary and historical criticism, to which, despite Swedenborg's discernment of many of the starting-points of that criticism, we have taken the same attitude as others who had theirs dictated to them by their theory of verbal inspiration, a scholastic Protestant theory which surely is not ours. We have been equally conservative and timorous in the field of psychical research, not recognizing, or feeling that it was better not to recognize, the means we had to hand in this research for the substantiation and illustration of general teachings upon the other world. The credibility of Swedenborg's spiritual-world experience, a question lying at the door of critical entrance upon the theological works, has for the most part been casually treated by us, receiving rigorous discussion of late only at Mr. Spalding's hands. The great underlying questions of Swedenborg's study of Scripture for his mission and of his use of Scripture later in the formulation of its teaching have yet to be taken up carefully. The inquiries into his use and handling of Scripture and into the credibility of his other-world experience are two matters to which it is very probable critical estimate will turn first when it pays attention at last to the vast problem for criticism which Swedenborg and his theological works offer. These are some of the developments, in the substance or near-substance of them, which the theological works have yet to see.

How many developments out into theological and related thought we have already missed and lost the original opportunity to make! In the doctrine of "remains" there lay the suggestions and plan of a different religious education in church schools from that which prevailed in catechetical Sunday schools. There lay implied in this teaching about the implantation in the child's nature of the germinal beginnings of spiritual character a manner of instruction, which in graded adaptation to the child, should impose no information, but draw out the

then growing spiritual life. But despite the rich suggestions for religious education, which certainly was to be among the things made new in the Lord's Coming, we did not reform it. Froebel indirectly, Bushnell, others, did that; and we talk of their indebtedness to Swedenborg. In the doctrines of the larger neighbor, where communities and nations are brought within the scope and point of the Second Great Commandment, and of the "Greatest Man" as the true order of society, we have had in our theological teaching the matter for a development of theology on a scale with events and with social expansion, and matter capable of spiritualizing this growth. Upon this suggestive matter, too, we have remained inactive; and others, with far less to work with,—the social teachings of the prophets and of Jesus,—have "socialized" the Christian message in the face of conservative opposition, and to-day see the church preaching this Gospel. We cannot fabricate the men needed for such work, but we encourage no such men, and make room for no such order of work. We entertain no such conception of our work as a church body as to bring out such men. The Theological School, with its small body of instructors, occupies these men with just the routine of the classes, and does not afford them opportunity for the concentration on one department and for the research and advanced study which such interpretative work for the Church requires. Even in the more elementary work of the regular School courses, the developmental point of view in the study and handling of the teachings of the Church has no place, we presume, if the church body prefers to cling to the study and presentation of the Doctrines as the positions which it takes in theology.

2. Not only have we restricted ourselves in the substance of our message to the statements, as made there, of the more prominent doctrines of the theological works, we have held to the general mode of their presentation in those works. They are stated there at war with the traditional theology. The statement of them is polemical. We have not departed from this mode of presentation, only moderated it. The doctrines still go out contrasted with one church's dogmas or another's.

It would have been a profitable polemic, and may still be, if in our presentation of the doctrines of the New Church we could help the element which in all churches is departing from the traditional theology to stronger intellectual positions in their own bodies, so that there the traditional theologies might be weakened and outgrown the faster. We have attacked the understanding that existed of creed and dogma in Swedenborg's day, and seen nothing in contemporary liberalizing movement. But with the general, hardly recorded reconstruction of Christian theology which is in progress, and by the emergence of convictions through the crusts of official proclamations, there has come in sight a new mode of handling the doctrines of the New Church, irenically, not polemically. In the developing apprehension of them they will be found to take us more and more completely shoulder to shoulder with others. Pursuing a spirit of inquiry and possessing common goals and one Master, men will mount a great irenic platform, one that Swedenborg already was pointing to when he failed to cast the Athanasian creed aside, but offered a re-interpretation of it; one to which he referred explicitly in "Invitation," when he said,

The doctrinals contained in "True Christian Religion," with those who acknowledge a personal union in Christ and approach Christ, and partake of the Supper under two forms, agree with the doctrinals of the Roman Catholic Church, and with the doctrinals of the Protestants.

3. Staying by the amount of substance stated in the theological works, and by the polemical attitude in the statement of it, we have even stayed by the manner of statement, the phraseology. We talk and write Swedenborg's terms, not nearly so much now as we used to do, but still fleeing to his terms when pressed for precise statement. We have yet to achieve our vocabularies, whether in the pulpit, or in theological treatises. Swedenborg says somewhere that the disciple of the Second Coming will want to have at hand the language of technical or "learned" discussion, if he enters that field at all. Certainly one of our great and constant efforts in the general delivery of the message of the Church is now plain and strong language which keeps all the good qualities of pulpit

utterance, like religious glow, and Scriptural allusiveness, but will add, too, a transparency to the new light in the Scriptures. There is no one vocabulary to be sought, of course, but how much worth while, how tremendously it would redound to one's serviceableness, for one to make his way to a language of his own which should convey the deepened spirituality of the new Christian message, and glow still with religious feeling, and be strong with Scriptural allusiveness!

The developmental point of view in the study and handling of the Doctrines of the Church would find scope for wide exercise! There would be substantial development of the teaching; there would be development in adjustment to other related thought in the re-construction of Christian teaching; there would be development of a popular tongue—which, like some other things in the New Church, is better than miracles, even than the primitive "speaking with tongues"!

Whatever direction development takes, we are hard upon the theme again of our equipment for the exacting work which we have attempted. None of this development will come, none of it will even be entertained in thought, unless we train for it. We cannot take the developmental point of view in study and use of the theological works just by deciding to do so. It is an achievement of study and training. For this attitude to the theological works, as distinguished from the relatively stationary espousal of their main ideas as church positions, we need a progressive education and re-modelled courses of instruction at the School, re-modelled under the urging of this point of view. It will be wider preparation and also more intensive that we shall have to make for work to be done in this outlook and with this hope, than we need in order to put the ordinary worker into a parish where he treats his theological equipment as just the positions of the church. But the master-light in which we see is going now to make all the difference between appeal and failure to appeal, between commanding men of intelligence and spirit for this work and an increased dearth of men for the ministry, between the doomed work of a theological propaganda and the prosperous labor of promoting the kingdom of God, between the ecclesiastical outlook and its

dogmatic method and the spirit of education in the facts and truths of the spiritual life; between a loyalty to a teaching which holds that teaching fast by the feet in adoration and stagnation, and a loyalty which follows that teaching into new meanings, into new developments, into the re-construction of Christian teaching, and into the active promotion of spiritual life.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

THE ASCENSION.

READING casually the account of our Lord's Ascension as described by the Evangelist Luke, in the first chapter of the Acts of the Apostles, one may readily suppose that ascent to have been a passing upward towards the clouds, and indeed beyond them; may conclude that those forty days the Lord had been dwelling on earth in His body which arose from the tomb, a material being like others, except that at times He became invisible; and that now He ascended into some other part of the material universe. That is the general belief about the Ascension. And an equally general idea of the Second Coming has been that in like manner He would at some time descend, coming in the clouds of our earth with power and great glory.

But we have all learned that first impressions are often faulty, and that many things, even in the Sacred Scriptures, need to be compared one with another in order to deduce the underlying reality; and it is not too much to say that a careful reconsideration of our first impression here will compel us to adopt quite other conclusions. That impression presents our Lord with a material body, which could be hidden by a cloud. And yet nothing is more certain than that our Lord's body, after His resurrection, was no longer material. It passed into the room where the disciples were assembled with doors barred for fear of the Jews. Material bodies do not pass through walls or doors. Repeatedly "it vanished out of their sight," which, again, material bodies do not do.

It is assumed that the ascension was seen by the ordinary, bodily eyes. But it is certain that after the resurrection it was with other eyes—even those of the spiritual body—that the Lord Jesus was seen. In His first appearance, to Mary, He

was not recognized; she mistook Him for the gardener. He walked with two disciples to Emmaus, and they knew Him not; when at last they knew Him in the breaking of bread, He vanished out of their sight. A body that could pass unhindered by wood and stone could be seen only by the sight of the spirit. His resurrection body, being no longer material, but Divine-substantial, was seen only by the spiritual eye.

The nature of the heights to which He ascended, again, compels us to correct our first impression, that He went up into space through the clouds. Thought follows, asking whither? A material body must have a material destination—a material abode. Then did He ascend to one of the planets? What possible use could this serve, and why should He dwell bodily, say in Mars, rather than on earth? The Apostle says, "He ascended far above all heavens." Does this mean in one of the earths of the starry universe? The nearest fixed star, the first sun beyond our own, the astronomers tell us, is twenty-five billions of miles away. Of this distance we can form no conception. But assuming His body to travel with the speed of the light, which comes from our sun in about eight minutes, it would have taken four years to accomplish the vast journey! And again may we ask, what purpose would be served by His translation thither? And yet again: ascent in regard to the earth, and space around, is a purely relative term. What to dwellers in the northern hemisphere is ascent, to those in the southern is descent, and *vice versa*. Dwellers in the tropics who at day look up, at night are looking downward.

Similar difficulties confront us when we regard His coming again "in like manner." Only within the very narrow circuit of Olivet could any one have seen Him ascend. Only from a very small portion of the earth's surface will men see Him come again, if in the clouds of our earth. These at most are a mile or two above the earth. A few miles away, and any particular cloud is out of the range of vision. Were He to come in a cloud over London, it would not be over Manchester. Every eye might see Him here, but none could see Him there.

All these things point to but one conclusion, and that is that the story of the Ascension relates to the spiritual world, not to

the natural, and is to be understood according to its laws. But, spiritually considered, height means that which is purer, nobler, more interior. Higher aspirations are not atop of steeples. Lofty ideals are not on hill or mountain. The ascent of man has not involved scaling Alpine peaks. Our higher life is not lived on tablelands. We realize that progress upward means to worthier states of heart and mind.

Something similar is implied by our Lord's Ascension. He Himself spoke of it as "going to the Father." Father and Son are not to be understood as two beings, but as two essentials of the One Divine Being. The Father is the proper name of God considered as to His Inmost, the very Divine; the Son is His name considered as to the coming forth or manifestation. To put it another way, the Father is the Divine Love or Good, for this is the Inmost; the Son is the Divine Truth or Wisdom, for by this Love manifests itself. It was the Word that was made flesh and dwelt among us. This He did by taking a human nature like our own, with all its wonderful potentialities, but also with all its infirmities. Overcoming all these by perfect obedience to the Divine Truth, He made His humanity Divine Truth whilst He was in the world. But a yet higher ascent was to be accomplished after His resurrection. He then made His humanity Divine Good. It ascended to the very heights of Divine perfection, or to the Father.

A faint illustration of this process is afforded by the change which comes about in us when the internal and the external man are united in the regenerate life. For with the Lord Jesus the Father was this internal, and the Son, or human, the external. As we compel our external to obey the laws of God, it becomes more and more saturated with the Divine Truth. A time may come when we no longer do good by self-compulsion in obeying Divine laws, but because we love the good, and would make it our free choice. Then indeed shall we ascend to the supreme heights of manhood, as our Lord ascended to those of Deity.

What, let us now ask, is denoted by the cloud that received Him out of their sight? The clouds of our earth represent the

clouds of heaven. It is worthy of notice that in the prophecy of the Second Coming it is these that are referred to, not the clouds of earth. "Then shall appear the sign of the Son of man, coming in the clouds of heaven with power and great glory." And the clouds of heaven are the literal sense of the Word. For this tempers the overwhelming brilliance of the Sun of Righteousness, as our clouds temper the sun's rays. The literal sense has been drawn up from the earth of man's outward life, being in the forms of his natural, daily language, as the clouds have been from our earth. The literal sense of the Word was signified by the cloud that received Him out of their sight. The Church lost the full, clear view of its Lord and its God which the disciples awhile enjoyed. The sense of the letter of the Word has long been an impenetrable cloud. Men have suffered it to become an earthborn cloud, hiding the Sun of the soul from His servants' eyes. For the God of Love having passed out of their sight, they had conceived one who predestines to heaven, but also foreordains to hell; who condemns unbaptized infants, and saves men, not on account of what they are, but for their faith in the righteousness of Christ as a propitiation for their sins.

And now we may see what is meant by our Lord so coming in like manner as they had seen Him go into heaven. It should be a coming in the clouds of heaven with power and great glory. We are to-day seeing through the cloudy literal sense to the Son of Man. It is no longer the cloud that hides; men see Him in it; it is the cloud that reveals. They are seeing to-day, even in the literal sense, a very different God; old, dishonoring views are giving place to new ones of a God who is Love indeed, a just God and a Savior. In greater or less degree, this is taking place among men of all creeds; but it is the special privilege of those who rationally accept the teaching of the spiritual sense of the Word. To these the literal sense is as a bright cloud, in which is seen the Divine Truth Itself,—the Son of Man coming in power and great glory.

May we realize that the Ascension denoted the last and most vital stage in the glorification of our Lord's Humanity, by

which He fully united that to the Divine! May we know that, as our Divine-Human Father, He is even now coming again—coming as the Son of Man, Divine Truth as it is in the spiritual sense, “in power and great glory”!

WILLIAM A. PRESLAND.

THE CHARACTERISTIC SYMBOLISM OF THE OLD TESTAMENT.

IN this paper the Old Testament is not conceived of as a mere book or history of the Hebrew religion nor as a religious literature among others, but as the Word of the Lord concerning His Church from creation. As such the Old Testament is not a record of the past, in fact it is not confined to any historical period, but applies to the present and to the future as well. If it were possible the mode of time used in the discussion of symbolism should express past, present and future simultaneously. The laxity with which the word symbol has been used makes it necessary to define the conception as employed in this paper. The meaning of the word is best derived from its verbal root “symbollo,” meaning to throw together. The Greek noun “symbolon” means agreement, contract, pledge, sign, trademark. When it was adopted in English it became one of the many Greek words which name abstract ideas. A symbol may be a person, a word, an act, an object of any material, a drawing or picture presenting, not representing (in the strict sense of the word), and suggesting an abstract idea of moral or spiritual values, which cannot be expressed fully in language. Symbols being material, or man-made, are subject to change as they involve states of mind.

But there are God-given symbols which never change. Those we find in the Old Testament. As they are not found anywhere else they are rightly termed characteristic. The Old Testament is the history of the churches from Creation. Creation is here capitalized to indicate that the perpetual creation is spoken of, involving the creation of our earth, of everything in and on the earth, of nations and of individuals. We often observe

that nature is and looks an Eden when in blossom and bloom. Man is born into an Eden, not into an Eden of the body, but that of the spirit. The charms of infancy bear testimony to its spiritual paradisaal environment. So the first church lived in an Eden. The record of that Paradise appears scanty, as we feel that the beauty of spring and infancy are so short lived, and the traces of it are but memories. But a study of these traces reveals much of its treasures. The intimate relationship of man and God is paramount. To the man of that first church everything around him and in him, every desire and thought of his heart was from God to God. Everything he did was in God and for God. His life was worship of the Lord. He had no need of books or signs to remind him of the Lord; to him everything in nature, every feeling and thought, voiced the praise of the Lord. He had no conception of matter and sensuous things as we have today. He was not allowed even to touch the tree of knowledge, as he had no need of it, for he learned and acquired knowledge by internal dictate. Hence Swedenborg says:

The Most Ancient Church, which was a celestial man, was of such a character, as not only to abstain from eating of the tree of knowledge, that is, from learning what belongs to faith from sensuous things and memory-knowledges, but was not even allowed to touch that tree, that is, to think of anything that is a matter of faith from sensuous things and memory-knowledges, lest they should sink down from celestial life into spiritual life, and so on downward. (*Arcana Cœlestia*, n. 202.)

To this celestial man of the Golden Age there was no need of a symbol, in fact there was no possibility of a symbol. A symbol is a sensuous thing. Viewing the Golden Age with our minds we can rightfully say that everything around the celestial man was a symbol; and so it was. We form our conceptions from memory-knowledges today. We learn through the sensuous. We can speak of the tree of life as a symbol of Eden. Not so the celestial man. To him everything was a symbol, to use the word, but the distinction removed, leaves the conception void.

But after the fall of that church the Lord gave a sign to the

following church, one that will never perish. He set His bow in the clouds, bridging heaven and earth. This symbol is imperishable; not, however, because we always shall be able to see a rainbow now and then. For this symbol is more than a mere sign. This symbol does not merely present an idea or a truth, but represents it and that fully. In a word we have here a God-given symbol which involves a correspondence, or a cause and effect relation. It is one of God's perfect and eternal works. The rainbow was a sign of the covenant of the church represented by Noah and his descendants. The spiritual level of that church was far below that of the Most Ancient Church. The relation of man and God was not as close and intimate. We can readily imagine that any church coming through a deluge of evil as that of the flood could not possibly have kept itself absolutely pure and undefiled. The church of Noah was saved through the ark floating on the mighty currents of truth which judged the evil of those degenerated from the first church. The celestial man of the first church, living by the word of the Lord on the first impulse, and at the same time the truth or form of the good from the Lord, never knew the truth in its stern judging and condemning aspect. Only a mind organized differently from his could grasp an external truth, or the truth in its external aspect. The ark with its different stories tells us of the creation of such a mind, which was able to consider and weigh its own volition and purposes. It was able to think from sensuous things and from memory; it could see the truth and find the Lord's love reflected in it in glorious colors; it could see the rainbow in the clouds. As indicated above, this church was far below the spiritual level of the Most Ancient Church; but it is and was far above the level of the church of to-day. The Lord lifts up the waters of the earth to the sky, and then His sun shining in the clouds produces the colors of the rainbow. If we to-day should consider all truths and facts in their heavenly light, we should recognize the symbol and sign of this Ancient Church. But most men today think that there are many things in this world, true and good things at that, with which the Lord has not anything to do.

How seldom, for instance, is science, marriage, birth, nature considered in the light of heaven or of Christianity. Hence we recognize the truth of Swedenborg's statement when he says:

By rainbow here nothing else is meant but the Divine truth spiritual in the natural with the man who is regenerated; for man, when he is regenerated, from natural becomes spiritual; and inasmuch as there is a conjunction of the Lord with him, therefore it is said, that the bow in the cloud should be "for a sign of the covenant." Covenant signifies conjunction. That there is no conjunction of the Lord with man by rainbows in the world is evident. (*Apocalypse Revealed*, n. 466.)

It is evident then that this Ancient Church in its beginning was a church of regenerated men, while there are few in the church of to-day who attain even a certain degree of regeneration. The Ancient Church passed away with the dispersion at the tower of Babel. The very saving power of a mind capable of discerning truth used selfishly and assertively worked the ruin of the Ancient Church. The symbol however holds still true in the life of the church and of the individual to-day.

With the call of Abram, an idol worshipper, we enter a period of a representative church on earth, a church not actual, not genuine in the hearts of men, yet present by proxy, so to speak. The proxy was the symbol or symbols by and through which heavenly influences could be brought to bear on the life of man. Yet these symbols were perfect ones, or representatives involving the relation of correspondence. The church of the Patriarchs, called the Jewish Church, was endowed with a characteristic sign, a sign or rite which distinguishes this church from all others. As a fact circumcision was practised in the Ancient Church; the rite was not enjoined as new on Abraham. Many nations practised it, not, however, as a ritual. Regeneration of man is the church in man. Where the possibility for regeneration is indicated, we recognize a sign of the church. "Circumcision was a representative of regeneration through love," says Swedenborg; and further on he speaks in a similar strain of this rite as he did of the rainbow. He says: "That circumcision is only a sign of a covenant or of conjunction, is evident from the fact, that the circumcision of the fore-skin is nothing at all without the circumcision of the heart; and

that it is circumcision of the heart, which is purification from those filthy loves. . . ." Let us also note that this sign still exists in a different form, as we read: "Baptism was instituted in place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart . . ."; and also this, "The primary thing which distinguished the Israelitish Church from the other churches in the Asiatic world and afterward from the Christian Church was circumcision." Circumcision was truly a sign and symbol of the Jewish and Israelitish Church.

Each church is purest in its beginning. The posterity of Jacob had need of a number of representatives and symbols to safeguard even the appearance of the Lord's church. We read: "The representatives of a church were instituted among the posterity of Jacob to the intent that by means of them there might be communications of heaven with man, which is the end for which the church exists." First the tabernacle and then the temple were given, as elaborate symbols of the successive stages of this church. It is sufficient to state that there is no other temple of any cult known in any way similar to that of the Old Testament. The structures are as characteristic and singular as their intent and meaning. The total absence of images or statues in tabernacle or temple, their simple as well as scarce furniture, single them out among other holy buildings of their time. Though the walls and material like that of others was similarly costly, covered with silver and gold, the Holy of Holies of Israel's Temple contained but two stone tablets in an ark of shittim wood; well reminding us of the fact that the natural, external truth is common to all religions and cults and that the true religion is recognized, like all true good, by its motive and source. In an Egyptian, Babylonian, Grecian or Roman temple we may find an image or statue of an animal, of woman or of man, or even of man and animal combined; in the Jewish temple we find but the shrine holding the Word of God. And yet, though the Jews did not worship images and idols, and though they seemed to bow before the invisible God, it still remains a fact, that cult and observance of ritual formed their religion. Their cult and ritual had

little if any semblance with that of others in their day. For all their ordinances connected with the temple served that same purpose which was indicated above, namely, to make it possible for true heavenly influences to reach the world. It is wonderful to learn how the Lord connected heaven and earth by means of these elaborate symbols. The true elements of religion were long dead in the hearts of men, yet celestial as well as spiritual influences were still guiding the world. We read:

By tabernacle nearly the same is signified as by temple, namely, in a supreme sense, the Lord's Divine Humanity, and, in a relative sense, heaven and the church. But by tabernacle in this latter sense, is signified the celestial church, which is in good of love from the Lord to the Lord, and by temple the spiritual church, which is in the truth of wisdom from the Lord. The tabernacle is the celestial kingdom, because the Most Ancient Church, which was celestial, as being principled in love to the Lord, performed Divine Worship in tabernacles, and the Ancient Church, which was a spiritual church, performed divine worship in temples. Tabernacles were of wood, and temples of stone, and wood signifies good and stone truth.

It is evident then from the foregoing passage how heaven could influence the world through the presence of these symbols. The principle recognized, it is easily understood how the minor features, as the furniture, order and rites, are also expressive of heavenly order and life.

Tabernacle and temple passed away, and once more the heavenly influence was endangered. The church would have been without the link which had connected it with heaven, but for the prophets. "The institution of prophecy is the most distinctive order in Hebrew life, and without compeer in the world's religion," says James A. Montgomery; and he characterizes them as men, who apart from caste and cult talked with God and received inspirations and revelations. Other religions claim prophets, like Mohammed or Zoroaster. There is a similiarity in the outward life of prophets no matter where we find them. We are accustomed to connect hardships, exile, consecration, isolation, zeal, with the life of prophets. All these things were also true of the Hebrew prophets. But different from others they preached the God of their fathers, the

God of their nation; while we find that Mohammed and Zoroaster were rather founders of a new religion or of a new philosophy of life, while the philosophical element is almost completely lacking in the sayings of the Hebrew prophets. Their message was adopted to the religious as well as national needs of their people. Their visions found ready interpretation as a sign of Jahveh's favor or disfavor to the political plan and design of king or nation. The message of a prophet always foreshadows the future. The Hebrew prophets were conscious of that element of the message; but never did it enter their minds that their words and visions applied not only to their temporal and religious needs, but to all time and to the spiritual needs of the whole earth. It was not possible for them to know that they represented the Lord Himself as to certain aspects of His life, and that they voiced the Word of God. Yet this was and is fact. What temple and ritual could not do any more, was now under Divine Providence accomplished through the prophets. "The prophets," says Swedenborg, "represented the Lord as to the Word, and thence as to the church." These prophets "heard a voice, saw a vision, dreamed a dream, but had no perception, and hence had mere verbal or visual revelations." Just as the people of the Israelitish church had no perception of the true meaning of the temple or of circumcision. The prophets were living symbols, unconsciously, and voiced, though unaware of the fact, the Word of the Lord. Their strange visions, dreams and utterances, their peculiar modes of conduct and life, bear out the fact that they were acting and living symbolic lives. There is no comparison between these prophets and Mohammed for instance. They stand alone, and they are truly characteristic of the Old Testament.

Of the whole Word of the Lord in which each single word, yea each letter is a symbol, a symbol in its highest sense, there stand out the few that have been enumerated as characteristic of the church in its different stages. They are the true and everlasting symbols. They are found wherever the church of the Lord abides on earth. These symbols are found in the church which abides in the individual today. Our first knowl-

edge of the Word of the Lord is in quality similar to the impression which we gather of the prophets; shall we say, stern, visionary, and perhaps eccentric? A deeper study of the Lord's Word reveals to us a great system of truth, the magnificent temple of stone. When we consider and observe these truths in their application, we perceive something of the order and purpose of heaven of which the tabernacle is a sign and symbol. If we then apply these truths and the perception and realisation of heaven to the circumcision of our own hearts, we shall be able to view and understand this life in the light of heaven, and all the knowledges and facts regarding this earth and this life which we can gather will reflect the Divine, as the sun reflected in the clouds shows the rainbow. Hardly any one attains the sixth state of regeneration; but we know that the state of Eden is possible, though not in the same character as that of the Most Ancient Church. But it will be that of the New Jerusalem of which John says: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple thereof."

ERICH L. G. REISSNER.

CURRENT LITERATURE

"SWEDENBORG'S JOURNAL OF DREAMS."*

THE student of Swedenborg's life, and of his works in the order of their production, perceives a gradual ascent of the ladder of knowledge from the material to the spiritual. At first, after the period of his education closes, he deals for some years with the material creation, following closely the line of his own special occupation of mining engineer. At this time he is interested in the development of Sweden's commerce and manufactures, and in the promotion of Sweden's educational institutions. He is a geologist, a chemist, a mineralogist, a cosmologist, and incidentally an inventor.

Later, while still pursuing his chosen vocation, he takes up questions dealing with living forms and structures. For a number of years he is engaged in a most profound investigation of the human body, its anatomy and physiology. In this period he writes those works which have been the astonishment and admiration of the world since his day,—“The Economy of the Animal Kingdom,” “The Brain,” “The Animal Kingdom,” “The Senses,” and “Generation.”

When he had completed the “Animal Kingdom,” a profound treatise on the functions and uses of the organs of the body, he journeyed from Sweden through portions of Germany to Holland for the purpose of publishing this work; and from Holland he subsequently journeyed to London. This was in 1743-44. As had been his custom in previous trips abroad, he kept a journal in which he jotted down incidents of the journey; but very soon during this journey his diary was changed into a record of his remarkable psychical experiences,

**Emanuel Swedenborg's Journal of Dreams and Spiritual Experiences in the year 1744.* Translated from the Swedish by Rev. C. Th. Odhner. Bryn Athyn: Academy Book Room. 1918. 108 pp., 8vo. Price, \$1.00.

little else being recorded in his notes. The book under review is a translation of this "Journal" from the Swedish.

In this diary or "Journal" we find the earliest recorded spiritual or psychical experiences of Swedenborg. In fact in this book, and here only, we learn something concerning the very beginnings of the spiritual experiences which culminated in the introduction of Swedenborg as to his full consciousness into the spiritual world. The "Journal" covers about a year's time, and the recorded experiences extend over a period of at least eight months, from March to October, 1744.

The general title, "Journal of Dreams," given to it by the translator, is not in the original,—neither does it fully express what the contents are. The modern term, "psychical experiences," would be a more comprehensive and scientific designation of the book. These experiences evidently form the preliminary chapter to the things recorded in the "Spiritual Diary," the "Adversaria," and at length in the Theological Works.

At times Swedenborg has seemed both to us and to the literary world as one who almost lived out of touch with the practical world of affairs. This is far from the reality. He was a man of the world, a man of active business pursuits, and intimately associated with leading men of affairs. He also evidently had laudable ambitions in life,—ambition for fame, and for scientific and philosophic recognition. We gain glimpses of this from time to time in the book before us. In one instance after some experiences he perceived a change in his state; and he made record,

I wondered at myself that there remained nothing of [desire] to work for my own glory, so as to have sensation thereof (n. 12).

Of another experience, he says:

I saw a bookshop, and immediately the thought struck me that my work would have greater effect than the works of others; but I checked myself at once by the thought that one person serves another, and that our Lord has many thousand ways of preparing every one, so that every book must be left to its own merits, as a medium near or remote, according to the understanding of every one. Nevertheless the pride at once was bound to assert itself: May God control it, for the power is in His hands. (N. 78.)

Throughout the "Journal" Swedenborg describes various spiritual temptations, sometimes so severe that they produced the most profound humiliation of thought and spirit. He thereby seems to have been prepared to do the Lord's will, and to follow whithersoever the Spirit should lead.

At the present time there is great interest manifested in the psychology of dreams. Not only in his "Journal" but in many places in his Theological Works, Swedenborg explains the significance of his dreams. Freud, the psycho-analyst, gives a perverse erotic twist to all dreams, expounding them as originating from the gross sexual nature. Swedenborg reverses this, and relates his dreams mostly to the profound physiological studies he was then making. During this year he was at work on a deep study of the muscles, heart, lungs, and the senses, and other physiological investigations. In connection with these studies he elsewhere records seeing extraordinary lights, which he says were signs of the quality of his insight into the functions of the organic forms he was then investigating.

In like manner his visions and dreams were similarly interpreted. In his Theological Works he shows that women, when mentioned in the Word, signify the affections. So likewise here he discovered that the women of his dreams meant something connected with the investigation of the sciences. For instance, a queen appeared whom he describes (nn. 22, 23); and he then says:

This has reference to that which I was then about to write and begin the Epilogue of the second part [of the "Animal Kingdom"], to which I wanted to write a preface, but there was no need of it. I acted accordingly.

Elsewhere he says:.

I saw a group of women, one of whom wrote a letter. . . . This I believe concerns what I am writing and have written,—our philosophy. (N. 27.)

I saw a very handsome woman by a window where a child was playing with roses: she took me by the hand and conducted me; it signifies what I am writing, and my suffering, which should lead me, as I believe. (N. 28.)

I saw Hedwig, my sister, with whom I did not wish to have anything

to do. This signifies that I must not touch the "Economy of the Animal Kingdom," but leave it alone. (N. 119.)

He dreamed of two women, of whom he says:

The two women signified that I would rather remain in philosophical studies than be in spiritual ones, as rather showed my inclination. (N. 134.)

Again he says:

All the objects of the sciences are represented to me by means of women (n. 213). . . . The loves are represented by spirits, and in fact as women (n. 252).

As just said, Swedenborg was engaged at this time in most profound physiological investigations, and his affections or loves were deeply stirred to discover the truth; and when these states of his mind were represented in dreams and visions, they were pictured objectively in forms representing the states of his affection for truth. Later still when studying the Word itself, He was given to perceive that all women and marriages mentioned in the Word are significative of spiritual states of the church. The letter of the Word indeed describes the actual facts which occurred in the historical series; but these are only media for describing corresponding spiritual states. The Word is Spiritual and Divine because it carries a spiritual lesson, not because of the historical facts narrated. Swedenborg through his opening spiritual experiences was gradually led to perceive the laws working in these correspondences.

Among his spiritual experiences were remarkable bodily states, both in dream or in vision and while awake. Among these were states of ecstasy, and bodily delights, tremors and temptations. A few examples will suffice as illustrations:

I awoke and fell asleep a number of times, and all was in answer to my thoughts, yet in such a manner that there was such a life and such a glory in the whole of it that I cannot describe the least particular, for all of it was heavenly. . . . In short I was in heaven, and heard a speech which no human tongue can utter with the life that is there or the glory and inmost delight that flow from it. Except for this I was awake, as in a heavenly ecstasy, which is also indescribable. (N. 44.)

I had also in my mind and in my body as it were a sensation of an indescribable delight, so that if it had been more intense, the body would have been as it were dissolved from the delight alone. (N. 48.)

Not only were there these delights, but also the opposite. He frequently speaks of tremors coming to him, and affecting even the body. In connection with these he in one instance mentions having a remarkable perception of the Divine presence. Thus we read:

There came over me a powerful tremor, from the head and over the whole body, together with a resounding noise; and this occurred a number of times. I found that something holy had encompassed me. . . . [Again] a powerful tremor . . . shook me and prostrated me on my face. In the moment that I was prostrated I became wide awake, and I saw that I had been thrown down. I wondered what it meant, and I spoke as if I were awake, but still I found that the words were put into my mouth, and I said: "Oh, Thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace!" I kept my hands folded and I prayed, and then there came forth a hand which strongly pressed my hands. I then continued my prayer, saying, "Thou hast promised to receive in grace all sinners: Thou canst not otherwise than keep Thy words!" In the same moment I was sitting at His bosom and beheld Him face to face. It was a countenance of a holy mien, and all was such that it cannot be expressed, and also smiling, so that I believe that His countenance was such also while He lived [in the world]. (Nn. 51-54.)

Several times he describes similar experiences. In one place he says:

Jesus Christ was presented vividly before my internal eyes, and the operation of the Holy Spirit came upon me. (N. 168.)

Again he says:

All this, as it seems to me, signifies that I ought to employ my remaining time upon what is higher, and not write about worldly things, which are far beneath, but [write] about that which concerns the very centre of everything, and that which concerns Christ. May God be so gracious as to enlighten me further in regard to my duty, for I am still in some darkness as to whither I ought to turn. (N. 185.)

There were many other forms of these psychical experiences. We have mentioned the dreams and visions to which he gives a spiritual interpretation. At other times he speaks of experiencing double thoughts:

I was continually in a state of combat with double thoughts, which were fighting one another (n. 118). . . . The whole day I was in

double thoughts, which tried to destroy what was spiritual as it were by contemptuous abuse, so that I found the temptation was very strong (n. 121).

At times he saw heavenly light. While writing his physiological works, for instance, he speaks of seeing extraordinary lights as confirmation of the truths which he had perceived. He also heard various sounds, as those connected with the tremors mentioned above. In one place he says:

I seemed to hear a hen cackling, as takes place at once after she has laid an egg (n. 165).

Now and then I heard a dull sound, but I do not know whence it came (n. 98).

One instance of prevision is recorded. He visits the chapel of the Moravian Brethren in London, and says:

Their chapel was represented to me three months ago, just as I afterwards saw it; and all there were dressed like clergymen (n. 202).

In this diary, written solely for his own eye, Swedenborg notes down at the time they occurred these spiritual experiences in all their variety. The dreams are of special interest on account of the signification which he gave them, pointing forward to the more spiritual interpretation of the dreams recorded in the Scriptures. The visions sometimes were seen in sleep, at other times while awake. Occasionally some things were experienced while in the presence of others, of which he says:

During all these experiences I remained in the company of all my former associates, and no one could [perceive] in me any change whatsoever (n. 80).

In one place he explains that the sensations he experienced were not felt by the bodily senses, but by the internal. He says:

This took place in a vision, when I was neither awake nor asleep, for I had all my thoughts collected. It was the interior man separated from the exterior, that sensated it (n. 210).

Through these spiritual experiences Swedenborg's spiritual senses were gradually opened to perceive the realities of the spiritual world; at first in dreams and visions of the night,

at length in visions while wide awake, and in states between wakefulness and sleep. He also heard sounds and felt sensations not produced by external objects, but, as he explains, perceived by the internal separated from the external. In all these experiences there is a large body of facts which must be of extreme interest to the student of psychical research; but they are of still greater interest to the student of Swedenborg's psychological teachings. Swedenborg had the personal experiences himself that formed the basis of his teaching. When we proceed still further, and gather a knowledge of the things recorded in the "*Adversaria*," the "*Spiritual Diary*," and the *Theological Works*, we learn that Swedenborg's teaching concerning the myriad psychological subjects he deals with, are all based on actual knowledge derived from personal experience. Swedenborg's psychology is not merely theoretical, but is thoroughly based on experience. In the "*Adversaria*" and other works he frequently says, "I know this because I have experienced it hundreds or thousands of times." "*The Journal of Dreams*" links up with the other works in which his experiences are recorded; but this work is of especial importance to us because it opens up some of Swedenborg's earliest psychic experiences. It shows how his understanding of these phenomena was gradually developed. It shows that the experiences belong not to the physical, but to the spiritual or psychical plane. Even where there was a physical effect, as in the tremors on prostration of the body, the cause was spiritual, flowing from a spiritual presence, affecting his spiritual nature, and through that producing the effect on the body. The sounds heard were also perceived by the internal hearing, not through the external ear. Through these experiences Swedenborg deduced his explanation of these phenomena and later applied his principles to the psychical phenomena of the Bible.

We cannot estimate the true value of this "*Journal of Dreams*" and of the spiritual experiences it records, unless we are able to place it in the series to which it belongs; but when we know that series, we can utilize it in gaining a fuller and clearer insight into the preparation of Swedenborg for his final crowning work in theological lines.

The Word of God from beginning to end is a most marvelous record of psychical phenomena and experiences. How shall we understand them? The record gives the facts without explaining them. At first the church accepted them on faith without understanding. Later the church, affected by rationalism, has inclined to view them as the result of superstition, or as mere inventions. Still later Psychical Research has restored a belief in them as facts; but there is yet lacking a clear cut understanding of their nature. We believe that Swedenborg was given personally a most wonderful variety of psychical experiences, by which he gained a correct insight into the nature of these remarkable phenomena. Through them he was enabled to give a rational interpretation and understanding of these phenomena of the Bible hitherto not understood. Because not understood they have been a source of much scepticism and infidelity.

Viewing this private "Journal" of Swedenborg's experiences in this light, we cannot but welcome it as a means by which the student can more fully and clearly comprehend the preparation of Swedenborg for his crowning work of unfolding the true meaning and the spiritual sense of the Scriptures, a work which it would have been impossible to do without a true understanding of the psychical phenomena recorded in its pages.

JOHN WHITEHEAD.

"PEARLS OF GREAT PRICE."*

IN binding and typing Rev. Mr. King's new book is an attractive little volume of 386 pages. It consists of explanations of the spiritual sense of the International Sunday School Lessons covering the period from October, 1917, to October, 1918. The lessons for that period include forty-four distinct titles; and hence there is a like number of chapters in this volume. Only ten of these chapters treat of Old Testament subjects, relating to the Captivity of the Jews and the restora-

**Pearls of Great Price.* BY THOMAS A. KING. Minneapolis, Minn.: The Nunc Licet Press. 1918. 386 pp., 16mo. Cloth, \$1.00.

tion under Nehemiah; while the remaining thirty-four are all explanations and illustrations of events in the life of our Lord.

The scope and aim of these chapters is best stated in the author's own words: viz., "to unfold in a simple and direct way the spiritual sense of the leading features of each lesson in its application to the work of personal regeneration." What he means by "the spiritual sense" is well summed up in this further statement:

[It treats] primarily of the Lord, His coming into the world, the Glorification of His Humanity, and His presence with man in His divine Humanity; and secondarily of the reformation and regeneration of the human soul. The literal sense presents a series of divinely selected pictures of these two processes—the Glorification of the Lord and the Regeneration of Man. This is true of every inspired book of the Old and New Testaments. The life of our Lord as recorded in the four Gospels, while actual and real, was the revelation, in symbols, of His life as He now lives it over again in the regeneration of those who believe in and follow Him. . . . The purpose of this volume is to furnish illustrations of these great truths.

The majority of the readers of *THE NEW-CHURCH REVIEW* are familiar with Mr. King's lucid explanations of the spiritual sense of the Word, and his forceful application of the higher truth to the daily needs of regenerating men and women. To commend his work here with fulsome praise would be like an attempt to add lustre to a jewel already bright. For there, indeed, is the very secret of our brother's success in interpreting the Word of God for human souls; it is because his mind, jewel-like, reflects the heavenly rays of truth and love which are given him from above. And in the last analysis, it is the great love in his heart, or in the heart of any minister and messenger of God, that imparts that jewel-like quality to his mind. It is the love of helping and saving souls, the love of campaigning with them, as it were, through every phase of the struggle and battle of life, on the chance of reaching them in the hour of need, and of bringing them something of the Lord's own clear, refreshing truth, something of His warming love and mercy. Therefore the true minister must be at one and the same time not only a spiritual shepherd, but also a spiritual Red Cross man and an army chaplain all combined in

one. To him, whether he writes or preaches, his audience does not consist of a group of cold intellects, but of human hearts throbbing with thoughts and feelings of many kinds, and struggling, like himself, with the work of regeneration. To him, they are not merely so many persons: they are his "beloved."

Such is the spirit that animates the author of "Pearls of Great Price," and that gives his little book its quality of excellence. Along with the element of warm affection that runs through it like a "ribband of blue," there is plenty of strong, clear statement of doctrinal truth, especially relating to the Lord's Church and to men's life in the Church. And the author does not hesitate to tell his readers plainly that by "the Church" he means the New Christian Church meant by the New Jerusalem in the Apocalypse, a Church "which opened to men a degree of truth and the possibility of a life transcending the apostolic age" (p. 20). He dwells with repeated emphasis also on the "great truth of God incarnate" and "the worship of the Lord Jesus Christ as the visible God in whom is the invisible." In connection with this doctrine concerning the Lord and the subject of the Trinity one will have to go far to find a better statement of the truth and falsity in that subject than is to be found in pages 318-320 of Mr. King's book.

In the way of adverse critical comment, little or none is needed here. Slight differences of opinion might exist as to a few of Mr. King's interpretations. For example, he designates "the days of Abraham" (Gen. xxvi.) as typifying the Apostolic Church. While there is undoubtedly a certain parallelism between that Church and the Abrahamic period, it is questionable whether such interpretation can safely or usefully be carried out in any detail. The classic refuge of the reviewer is here again, as often: "Even good Homer nods sometimes." That saying is recalled when one reads (on p. 182) that "the daughter of the ruler [Jairus] stands for the affection of goodness in the *external* mind. This affection cannot be made active until the more *interior* affection represented by the woman [healed of the issue of blood] is restored." Other

authorities in interpreting this passage in Mark v. have always regarded the young girl raised up by the Lord in the inner chamber of her home as representing the more tender and interior affection.

As a whole, however, Mr. King's book is most highly to be commended to all who are earnestly seeking the pearl of great price; that is, the knowledge and experience of the Lord's power to save.

C. G. HUBBELL.

"THE EVANGEL OF A TRULY RATIONAL FAITH."*

THE author of the little book now before us prepared it as a means for making known among the Portuguese speaking people of his home-land, Brazil, the good news of the Second Coming of the Lord, and the ushering in of a New Age with its own New Church, to which all who will heed the summons are invited. Though but recently published, about one thousand copies of the Portuguese edition have already been put into circulation; and it is naturally hoped that the present English edition will also reach a considerable body of readers. The contents of the book, however, show that it is addressed primarily to people living in a Roman Catholic atmosphere; and therefore it is perhaps questionable whether the English translation will be as effective as the Portuguese original, though it at times should serve a need in this country perhaps better than any other collateral production.

The little volume is not a brief statement of the doctrine of the New Church, but an affirmation that the Second Coming of the Lord has taken place, that the Last Judgment has been executed, and that a New Age has been instituted. The argument presented is mainly that of the spiritual interpretation of familiar passages of the Word bearing upon these subjects.

**The Evangel of a Truly Rational Faith; An invitation to the New Jerusalem, the True Christian Church.* BY LEVINDO CASTRO DE LA FAYETTE. Translated from the Portuguese with minor adaptations by E. E. Iungerich. Bryn Athyn, Pa.: Academy Book Room. 1918. 75 pp., 16 mo. Paper, 25 cents; cloth, 75 cents.

The tone of personal address is maintained throughout by the occasional use of the vocative, "Friends." Specific reference to the present war will presumably have to be somewhat modified in future editions of the work.

A concise statement (p. 66) of the historic development of the practices, assumptions, and dogmas of the Roman Catholic Church, is of especial interest. Of course, it is definitely stated that that Church, as well as the Reformed Church generally, is spiritually dead.

The translator's remarks about the author, and how he became a missionary of the New Church, inform us that while in Paris in his thirty-fifth year (he is now sixty) he was accustomed to make use of the *Bibliothèque Nationale*; and that one morning in November, 1892, when at the library and uncertain what book to ask for, he heard clearly enunciated to his inward ear the words, "Demandez Swedenborg." As soon as his astonishment would let him, he made this request of the librarian, who forthwith supplied him with the first volume of the "*Arcana Cœlestia*" in Latin. In the words of Mr. Iungerich: "Here was the pearl of great price to reward his years of searching." Not long after this incident he decided to become the evangelist of the New Jerusalem in his native land, to which he consequently returned within the year. Since then he has been the means of bringing about fifty families, numbering some two hundred souls, into the New Church.

We are not told to what extent the author was acquainted with the name and claims of Swedenborg before this remarkable incident; but the fact that he had been associating with a group of investigators of the effect of mesmerism, suspended breathing, and fasting, upon the development of psychic susceptibility, implies that a casual knowledge of Swedenborg may already have been his; in other words, it does not seem likely that the name of Swedenborg was wholly unknown to him when it smote upon his inward ear.

B. A. WHITTEMORE.

"THY SON LIVETH."*

Whether this little volume is truth or fiction does not clearly appear. It seems to be left for the reader to suppose that it is truth, for it is represented as a real experience of a mother whose son has fallen in action at the front, and passing into the consciousness of the other world is assigned to duty in ministering to those who are left behind on the battlefields of this world. It is a familiar teaching of the Bible, extensively unfolded and explained in the New Church, but applied by the author in a way that is novel and interesting, although somewhat questionable on the material side. For instance, we read,

The fighting has swung back to about the place where I fell. Think of me as doing a man's part still, right in the battle. We do not fight. We form the relief division and bring comfort and aid to the wounded. Many of the soldiers see us; that does not mean, always, that they are dying men. They seem to have supernatural vision. I do not like that word, but let it go. (p. 56.)

I have not met any relatives. You know we are still on earth. Some of the boys who have folks in far places get leave to go and see them. But I feel that my job is right here. A while ago I lifted up a wounded color-bearer, and together we kept the flag from touching the ground. That seemed to be his main idea. I held him until relief came, and promised to wait in case he should come west. But he is to recover. A girl from the Red Cross hospital was working alone, plucky as any one, regardless of the fact that a counter charge of glorious furies in horizon blue had cut her off from her friends. A shell struck her; and later she let me guide her into the Quiet. (pp. 56-7.)

— He also tells of protecting a young soldier in battle by keeping him jumping out of the paths of missiles because he had yet an important work to do on earth before his time to go into his work in the other world. So the Scriptures teach that "He shall give His angels charge over us lest we dash the foot against a stone." But we have been accustomed to think of these angelic ministrations as somewhat more remote and hidden,—through the mind. And perhaps the author means this.

**Thy Son Liveth: Message of a Soldier to his Mother.* Anonymous. Boston: Little, Brown and Company. 1918. 90 pp., 12mo. Boards, 75 cents net.

There is one reference to Swedenborg as an authority in such matters, showing the author's acquaintance with his writings. And evidently the intention is to describe the experiences of one in the "first state" after death, when the thoughts and feelings continue as they have been in this world. Hence, the first impressions are continually being revised. At first the spiritual world seems to him to be less substantial, or more refined and tenuous than the natural. He speaks of his body as "tenuous, composed like clouds, not needing food and sleep, and not seen by those on earth with whom he comes and goes"; but later he learns the reverse of all this, except as to earthly invisibility. Perhaps we are to understand what is said of reincarnation in this way, but it is referred to as of frequent occurrence; and as no correction of the error appears, we conclude that the author accepts it and wishes to teach it. Of course it is contrary to the teachings of Swedenborg. But many other things found in the book are quite in accord with them. Spiritual marriage is explained with considerable fulness as the universal condition of heavenly life. And the hero finds his spiritual mate advanced far beyond his own present stage of advancement. Thought of her, however, with a desire to see her, brings an interior perception of her face and of her hidden presence with him; but the meeting and marriage await his coming to his own beyond, in heaven, where the book does not follow. Death is spoken of as the easiest thing in life. "The soul leaves the body as a boy jumps out of a school door. That is suddenly, and with joy." This is not like the sweet sleep of the soul in the care of the angels of the resurrection, as described by Swedenborg; but it is more like the awakening in the world of spirits afterwards, when one returns to the state of mind in which he was when he fell into that sleep. Death is made easy by the ministry of angels, we know. And this appears to be the meaning of our author going on to describe how much is done on the spiritual side of it. "For every boy that is hurt or terrified there is a spiritual comforter." To ease the hurt of gun wounds is the special work of our hero, and he says,

Christ walks among the wounded continually. The dying see Him,

and the hurt are healed by His hand. Many have told me, and several times I have felt Him near. Once, for a moment, I saw Him. (p. 80.)

And awakening on the other side of death friends in abundance are ever at hand to guide and minister to every need. But the grief of the bereaved who are left behind is the great concern of the book. Indeed, the messages from the son are given to the mother not only to comfort her, but also, through her, to reach the multitudes of other mothers and friends who have given the dead of the battlefields to the world's great need of defence from the destroyer. And it would seem that the book will fulfil its mission in some measure, for surely it is comforting to thus be helped to think concretely of immortality, and the kind of life that awaits us there, and into which so many have entered through the horrors of this war. If by reading this little book some may be led to Swedenborg's writings for larger and more definite knowledge of the life beyond, it will perform a blessed mission in comforting those that mourn.

While reading the book we have a feeling that the anonymous author is probably the one who wrote another similar volume entitled "Behind the Veil," also published anonymously by Little, Brown and Company—a few years ago. If so, the method by which communications were made by the son to the mother may be a part of the fiction. At first, they are said to have come by a dismantled wireless telegraph instrument, and afterwards by automatic writing, so called. But the son eagerly explains several times that the material instrumentality is unimportant, and unnecessary, as the communication really is by thought transference in the spiritual world. An officer leading his company suddenly ordered, "right about face," saying he had received orders to return. We read on,

How he got the orders puzzled me. There were no messengers or mechanical means like telephones or wireless. But it seems we acquire the ability to hear anything addressed to us, personally, through any amount of space. That is how you reach us. *And what we are trying to do now is to have you hear us as well as we hear you.* . . . I wish you would read Swedenborg again, and compare what he says with what I am able to tell you. (p. 50.)

Swedenborg explains the speech of angels with one another and also with men quite fully in his work on "Heaven and Hell." And he warns us, in that connection, of the dangers of *seeking* intercourse with those in the other world, lest we be victimized by disorderly and deceitful spirits who may then get hold of us.

H. CLINTON HAY.

"REALITY AND TRUTH."*

THIS is a sorely disappointing book. The first few pages promise much satisfaction, but after the usual preliminaries the discussions become wearisome and pointless. It seems incredible that a man should undertake the task of discussing Reality and Truth at this stage of philosophical achievement with so little genuine philosophical interest and equipment. In fact the book might well have been written in the days of mediæval scholasticism; the vocabulary and the type of argument strongly suggest the conventional scholastic education of an inferior grade.

The promise of the title page is "a critical and constructive essay" on knowledge and truth. One would naturally and reasonably expect some acquaintance on the part of the author with modern discussions of the nature of truth and reality; but neither James nor Royce are even named in the index. One of the characteristics of modern philosophical reflection and exposition is a fair degree of competence in advanced logic and mathematics; but we have no hint that such a man as Bertrand Russell has illuminated these fields. He mentions, of course, Locke, Berkeley, and Hume; but curiously enough, and perhaps appropriately, he ignores Leibnitz. Bergson alone among moderns receives attention; while three labored chapters are devoted to Kant as if he were the *fons et origo*

* *Reality and Truth; A Critical and Constructive Essay concerning Knowledge, Certainty, and Truth.* By JOHN G. VANCE, M. A. (Cantab.), PH. D. (Lov.), Professor of Philosophy at Old Hall. New York: Longmans, Green & Co. 1917. 344 pp., 12mo. \$2.50 net.

of modern philosophy, the arch idealist who had to be cleared out of the way of critical realism.

The first five chapters deal respectively with "The Realism of Plain Men," "Scepticism," "Dogmatism," "Descartes and the Critical Method," "Rational Doubt and Its Results." Though our interest and confidence wane as we proceed, this is the best part of the book; and this part is enough to show that the author has never been through the mill of criticism, that his arguments are all cases of *Petitio Principii*, and that he is in fact an uncritical scholastic dogmatist.

The next two chapters on "The Existence of the Real World" and "Our Grasp of Reality," suffice to convince the reader that he is not being conducted into serious philosophical discussion at all, but is merely watching a game of verbalistic realism or realistic verbalism. That the author is metaphysically a pure and simple naive realist is obvious in his treatment of the principle of causality; recent critical discussions of this principle seem to have escaped him altogether. His argument amounts to saying that change of any kind whatsoever must have a cause; and his whole subsequent procedure rests upon the hypostatized notion of cause as held by ordinary common-sense. It never seems to occur to him to ask how the notion of cause helps in the least to explain change; still less does he seem capable of asking what it means to say change implies a cause, or that the cause produces the change. His use of the word "cause" is an example of his way of taking a certain term as ultimate, and his prompt indifference as to what meaning the term may have, or whether it has any meaning whatever. The author's epistemology is likewise dependent upon this notion of cause; and his explanation of sense-perception follows from it.

If the author had ever read Berkeley, he should have been able to make a better book; but to ignore Leibnitz, Royce, James, and Russell, not to mention others, was to shirk his task inexcusably. To the student for whom the quest of truth is an epistemological and a metaphysical interest, we would say that it would be a waste of his time to give this book a serious reading.

LEWIS F. HITE.

"THE NEW REVELATION."*

From the "Adventures of Sherlock Holmes" to a "New Revelation" seems a long way for Sir Arthur Conan Doyle to have journeyed, until we understand that his "new revelation" is in effect a declaration of his belief in spiritism. The testimony of spiritism in recent years he feels to be supremely important,—important enough to be considered as "a new revelation," offering "testimony so strong that no other religious movement in the world can put forward anything to compare with it."

We are interested in this book of 1918, not as a contribution to such facts as are offered in "Raymond," "Thy Son Liveth," and other books of a similar nature, but as a statement from a man whose detective stories delighted the world. These are great stories of their kind, wonderful stories in the analysis of seemingly unimportant facts; and we are interested therefore in anything from the pen of "Dr. Watson."

While the interest of this new book lies chiefly in his personality, yet for the New-Churchmen it has a value of another kind. That value is the importance he attaches to a trustworthy presentation of the facts concerning the other life. If the interesting, but relatively trivial, accounts of the future life which modern spiritism suggests to human attention are to be considered of such importance, what are we to think of Swedenborg's disclosures concerning the other life, wherein in orderly form he presents as scientific discoverer of an unknown country its detailed characteristics with which through long years of exploration he has become intimately acquainted? How can men attach such importance to the results of spiritism, when they have at hand in any library such a book as "Heaven and Hell"?

Sir Arthur Conan Doyle nowhere refers to Swedenborg, from whom most spiritists admit they have gained much. He does refer to many of the important men in modern life, like Lodge, Wallace, Crookes, Flammarion, who have declared

**The New Revelation.* By ARTHUR CONAN DOYLE. New York: George H. Doran & Co. 143 pp., 12mo. \$1.00 net.

their belief in the reliability of psychic phenomena, and he does see through the charlatanism of professional spiritism; yet he declares that theories of fraud and delusion will not meet the evidence. He declares that in spite of all this "there remains a great solid core in this movement which is infinitely nearer to positive proof than any other religious development with which I am acquainted." To my way of thinking, Sir Arthur Conan Doyle is in a state of mind which would make him open to the true new revelation of truth disclosed through Swedenborg, whose proof is its self-evident veracity and rationality and agreement with all true science and religion. Doubtless there are myriads of others in the same state of mind. The slowness of the collective human mind, thirsting for knowledge of spiritual subjects, to recognize that a great ocean of spiritual truth lies open to it and near at hand, need not puzzle us if we remember how slowly it advances in the recognition of material, economic and social truths, and then in their application.

WALTER B. MURRAY.

"THE NEW DEATH"*

THE great value of this fine little book, "The New Death," lies in the contrast which it presents between the old idea of death and the new. The new idea approaches that of the New Church, but does not reach it. It does go, however, to the threshold of the other life with the assurance that death will mean no interruption of human activity and progress. And it awakens an enthusiasm of belief in immortality and of courage in meeting the "great adventure," as it calls the passing on,— "the going west" of the soldier. Indeed, it draws its lessons very delightfully from the experiences and writings of young soldiers such as Donald Hankey, Coningsby Dawson and Gilbert Murray, and from the soldier poets, such as Alan Seeger, Rupert Brooke, and Winifred Letts. It

* *The New Death*. By Winifred Kirkland. Boston: Houghton Mifflin Company. 1918. 173 pp., 12mo. Cloth, \$1.25 net.

marks the great and almost sudden change of thought and feeling towards death occasioned by the great war. This is finely expressed by a young American, only a junior in college, thus quoted:

I feared the lonely dead, and turned away
From thoughts of somber death and endless night;
Thus, through the dismal hours I longed for light
To drive my utter hopelessness away.

But now my nights are filled with flowered dreams
Of singing warriors beautiful and young;
Strong men and boys within whose eyes there gleams
The triumph songs of worlds unknown, unsung;
Grim death has vanished, leaving in its stead
The shining glory of the living dead.

The religion of the trenches is discussed. It is shown that this belief in immortality carries with it a belief in God, and lifts the mind out of materialism into spiritual purposes. Indeed, it leads to the realization that the war has been that of spirit against matter; for our soldiers fought for spiritual principles that were of more value than material existence, therefore they were ready to lay down their lives. Our men fought because they believed war to be wrong; the Germans fought because they believed it to be right. The essential difference is from belief in immortality on the one hand to the absence of it on the other. "If death is extinction, then force is the law for a material world; if death is a portal, then kindness is the law for a spiritual world." The practical conclusion appears in the following:

If the highest ideals now being shaped in the trenches can be used to inspire the emergent future, one of their finest results will be introducing into civilian existence the inspiration hitherto allowed only to army life. The enlisted man is swept to high enthusiasm as he tests the worth of discipline, of democracy, of comradeship in purpose and in mutual helpfulness, but he turns to us in ironic protest that to obtain these benefits he is forced to go forth and kill his fellowman. . . . Our soldiers know how light a thing is dying, but how terrible a thing is killing; and with this knowledge they will try to incorporate into civil life the high devotion of the army.

H. CLINTON HAY.

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(From the Author's Introduction, page 5.)

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[No. 2

HEBREW, GREEK, LATIN
AN HISTORICO-CRITICAL SKETCH.

BY THE REV. JACOB E. WERREN.

WHEREVER the three words "Hebrew, Greek, and Latin" are spoken or read, thoughts instinctively wander to the scene on Calvary where the accusation against the Savior was written by Pilate, "This is Jesus of Nazareth, the King of the Jews." In order that all might read, he wrote it in Hebrew, Greek, and Latin. Setting aside the great question which agitated the Jews most, namely, that the Crucified One was The King of the Jews, we leave to theological investigation what is involved in the accusation. One might claim, it was a civil question because royalty as such relates to civil conditions, or matters of State. But Jesus having claimed no other royalty than that which the Truth confers, was found without guilt before Pilate. Moreover Pilate was perfectly well aware, "that for envy they had delivered Him" (Matthew xxvii, 18), and that the Jews sought a quarrel against the Lord upon grounds of their religious differences. The technical point Pilate recognized at once as a matter of form, and had he not had other grounds of fear, which the Jews were not slow to brandish over his head, he would have dismissed the case at once.

But in setting aside this religious point, something of its essence may reappear while we give our attention to an

apparently unimportant side issue—the consideration of the fact that the alleged guilt which had condemned the Man, was written in “Hebrew, Greek and Latin.” A superficial interrogatory may well claim our attention at the outset, because, as it seems to the writer, sufficient emphasis has not been placed upon it by certain scholars; viz., the question, Why did Pilate think it advisable to have the accusation written in the three languages? We are told specifically, that “This title then read many of the Jews” (John, xix, 20); and the inference seems plain, that the Jews could read it in the three languages. Latin they were compelled to learn, because the Romans conducted matters of law in the Latin tongue; Greek was the language of commerce, and the learned as well; and Hebrew the Jew would cling to by virtue of his birth.

Whether Pilate desired to make sure, that this inscription should bring before every Jew the sense that a just decree had been executed, and that no one of them could, should future remorse steal upon them, hold Pilate guilty, but that they must go to their own church authorities, we know not; but a sense of self-protection was not an unlikely element in his decision.

Whatever Pilate's personal interest may have been in choosing the form of this title set over the head of the crucified Savior, it seems of more direct importance to pursue the inquiry on definite linguistic, historic, and certain broad psychological lines, in which the terms “Hebrew, Greek, and Latin” are eminently significant. It seems at the first glance as if this writing in Hebrew, Greek, and Latin was a mere whim of Pilate's, or at most designed for his own defense, however vaguely that appears from the circumstances now. Yet there seems to be a background to the whole tragic transaction which almost involuntarily makes one seek to penetrate a certain mysterious darkness to which the three languages appear as a door invitingly ajar.

What may there be back of this door of Hebrew, Greek, and Latin?

Interesting in itself is the merely linguistic consideration. There has been much labor spent in seeking to demonstrate the specific characteristics of these languages. Perhaps the greatest difficulty is encountered in defining from our western conception the typical nature of the Hebrew. Whatever may be the ultimate outcome of more penetrating and discriminating study into the Hebrew, one thing seems clear, that the present conception of its triliteral stems will ultimately be found to be not so marked a characteristic, or that at least it may be the result of a development, which brings us face to face with composite forms whose primaries have to be discovered by means of careful and penetrating analysis.

To the question, "What is the distinctively characteristic feature of Hebrew which most strongly contrasts it with the languages we know as the Western, or Indo-European," several answers might be given in addition to the one usually emphasized, first that the Semitic family of languages is strongly agglutinative, and the form of its letters leaves no doubt that they are directly picturesque, or hieroglyphic. I shall content myself with the naming of one other, and that is, the peculiar development of one special part of speech, viz., the verb. This part of speech is singularly undeveloped, according to our notion, paying, strictly speaking, no attention whatever to that which is so clearly essential in western languages, viz., the time relationship. Even what we reckon ordinarily as tense form, in Hebrew called *the past* and *the future*, has in the Hebrew not primarily relation to time, but merely the picturesque conception whether the act is regarded as lying *before* the person or *behind* him, or as we say an accomplished, or a proposed action. The expression or form therefore mainly regards the attitude of the subject's *activity*. But the great development and the richness of the Hebrew verb lie in the modes in which its activity may be qualified: whether the subject does the act for himself—and so in a measure suffers it himself; whether he pursues the act with special energy and intensity; whether any other is conceived as inducing

it, and in two or more instances whether in the modified conception the action is proceeding or stationary. All these notions are in the western languages expressed, not in the verb itself, but in external modifiers of the verb. In the Hebrew they stand forth to the eye. All this plainly shows that in the only strongly developed word-form, the Hebrew (and it is generally true of all the Semitic languages) lends itself peculiarly to expressions of subjective states and relationships.

Another feature not yet studied by scholars in any minuteness is the peculiar form of the noun known as the dual. The dual is strongly evident in the anterior branches of Indo-European languages. Yet neither the Sanscrit nor the Greek (both of which carry their forms farther than the Semitic) knows definitely the difference between the numeral two and the dual. No definite rule for the use of the dual can be given in either. To be sure, we have no rule for its use in the Hebrew; but the study of the dual in the Hebrew clearly indicates a distinct usage, and that is, that the dual is directly and primarily applied only to what is found in the human form, or destined for human use, and secondarily applied to human conceptions. Thus what is very plain in the Hebrew language appears in the Indo-European merely as a form. It indicates the very common experience that habits in their first appearance are designed actions or expressions; next they become automatic, and in this stage are apt to lose their distinctiveness, become common, and finally their original significance is vitiated or lost. The dual has almost disappeared from the Latin, except in *duo* and *ambo*; and as to modern languages it exists only in dialect. I feel sure that the dropping out of use of the dual is an atrophy in language, and that we can trace the real meaning only by going back behind the rudimentary to the clearly defined use which is preserved in the Hebrew.

As a literary vehicle the Hebrew is unique, presenting in its earliest fruits nothing but what purports to be Divine Revelation, and in its middle state only that which elucidates and amplifies the human understanding of that Revelation.

In the latest phase of Semitic language development, other elements entirely foreign to this tradition appear, and the language somewhat unwillingly adapts itself to metaphysics and science with their numerous technical terms.

It may appear perhaps too strong a statement to say that Hebrew is essentially the language of Revelation, inasmuch as it is common in our speech to refer to the prayers in Egyptian papyri as containing revelations. The readers of Sanscrit find in the Vedas, etc., as much of revelation; and the Assyriologist is as ready to speak of the "sacred books" of the Euphrates valley. Even the myths of ancient Greece and Rome are dignified with the same name, and esteemed as on a par with the Jewish so-called "legends." But the last word is not yet spoken on these subjects; we are only in the beginning of a new inquiry which claims the right to investigate, examine and study rationally all the kindred facts in this field, and to a coming day it must be reserved to speak the intelligent word on the important question, whether all this literary material of the various nations and tongues is intrinsically of the same kind. Suffice it to say here, that there is but one series of books—the Hebrew—which fairly teems with the assertions that the words written and proclaimed are not the words of man, but the dictate of the Divine Himself. I know of no critic who has placed himself squarely upon this basis and has sounded the depth of meaning in the Hebrew Scriptures, and classified them with any show of reasonableness and reality, except Emanuel Swedenborg; or if we may venture upon the most Eminent authority, the Lord Jesus Christ, whose references to the Word of God are indeed very significant.

One might not unjustly reply that granted that there be allowed to the Jewish Scriptures, certainly in form, a uniqueness shared by no other literature, this idea of regarding Hebrew as the only vehicle of Revelation from the Divine would exclude the New Testament, written in Greek. But it is to be remembered—whatever the critical views regarding the original language of the New Testament text may be—that the authors were of the Hebrew or Jewish stock. There

is no doubt that the disciples of the Lord, and others who wrote the Gospels and the Revelation, were Jews, and it will in this respect be true that "salvation is of the Jews" (John, iv, 22), it being understood that no other revelation brings to human notice the true God. Not all may be willing to grant the claims of the Hebrew language, here set forth as the only language of Divine Revelation, but all may grant it as an hypothetical argument.

Here it may not be out of place to define in a general way the idea of Revelation as the giving directly, in apparent human thought and language, of an expression of Divine Truth. This excludes the idea so often brought forth by writers, that prophets and holy men of old, being inspired, could not otherwise than express Divine Truth; our view being, on the contrary, that it was not the *men* who were inspired, but the *words* which they uttered, not at all, but only at special times.* According to this view the Hebrew would seem unique both as mere language and also as literature, and certainly antedating Greek and Latin in every respect.

In the Greek language we encounter a very different genius. At the very outset the student is confronted with a most developed form of the verb—indeed many say the only forms really needing study in the Greek are those of the verb. It is in this respect not so different from the Hebrew, because the verb is its developed part of speech. But the Greek is somewhat in a state of fusion, showing a set of forms which point to the times of a freer use, with much less definite time relation, and a more modern distinct time conception. The agglutinative stage has all but disappeared, and modifying elements, whose use indicates law, but whose origin is lost, step in as inflexional elements. The historical sense, the succession in time begins to assume regularity. This in itself is an indication that the Indo-

*It would according to this view be a simple matter to show why the Gospel of Luke could be regarded as inspired, but not the book of Acts; or the Gospel and Revelation of John but not his Epistles.

European civilization is coming out of a more contemplative and more clearly subjective state into one where external relationship acquires prominence.

The Greek shows also a development in the noun, where classes of relationships appear grouped, and assume forms as cases. Not so rich in tense as the Latin, and still less than the Sanscrit, the Greek still has a flexibility which lends itself to composition and the direct formation of compound words. Where in the Hebrew the nouns are attracted towards one another, they still hold independent positions, an indication that compound ideas were not unital, but elementary, whereas in the Greek mind the compound idea stood forth plainly as a unit. If these conclusions are not pressed to extremes, and especially if they are mainly applied to the earlier literature of a more spontaneous expression, it would not be going too far to say that the Hebrew is a language indicating that the race was closer to the sense impression, closer to the memory stage, though beyond both; but that the Greek is nearer the reflex attitude of investigation, of the voluntary arrangement. This may be stating the conclusion broadly, perhaps imperfectly; but it may be regarded as the beginning of a distinction which makes at least an attempt to be organic, and to recognize some internal connection between two languages now so generally considered as utterly distinct and unconnected. Indeed without pursuing the psychological course the writer does not see how the Babylonian confusion can be cleared up.

The Latin branch is in many ways very closely connected with the Greek. It seems Greek gone one step further, but everything seems more strongly defined, and especially brought strictly under rules. The construction of the sentence assumes great importance. This is only the universal application of that wonderful capacity of a Latin author to abstract his thought from persons and things into the realm of pure, and yet practical, thought. This must not be confounded with the picturesqueness of the Hebrew tongue, whose every material expression was the vehicle of a conception, or with

the Greek vividness of imagination, which so readily lent wings to material thought, but the Latin is the language of the clear expression of purely mental concepts by means of word forms of its own, so that one term was not used for two entirely different mental conceptions. To be sure many of its words were adopted from the Greek; still, the fact that they became quasi-technical terms bears out this tendency of having special terms for purely mental conceptions and activities; and the Latin must therefore stand for a still further advancement of the mental development of humanity. There is a sense of the precise, the practical, the strongly defined expression, which has given the Latin a distinctly educational value, recognized to this day.

But let us pursue the inquiry for a moment in the interior historical development of the three nations themselves. The Semitic race appears as a widely diffused race whose boundaries it would be difficult to trace definitely, and whose origin, designated by Noah, is not in a distinctly historic personage. Noah, the bridge between the post-diluvian and the ante-diluvian development of mankind, cannot be a mere individual according to our conception; he is an age, and specifically that age out of which the Semitic is one of three specific, branching developments. Of the Semitic age itself we have, properly speaking, no historical account, for true history, in the Word, begins with Heber. But we have traces of it in that wonderfully fertile field so recently developed and now placed on its own feet as Assyriology. The fossil Assyrian—if I may be permitted to use that expression—presents the very interesting aspect of an ethnical transformation, in which the shell of an ancient, and evidently once a very vigorous civilization, has been absolutely transformed into the Semitic. The causes of this transformation can perhaps at present not be satisfactorily presented to the world at large; but it seems to the writer that the story of Jonah, and later the book of Daniel, are not unwilling witnesses to such explanations, if we regard them simply as signs of a previous more general, perhaps

we might say voluntary and orderly, movement. In short, the civilizing element was not in the Semites themselves, but was received and faithfully treasured up by them; that is to say, the Semites had received the ancient and the continuous Revelation, and had spread it abroad, though in Jonah's time they were unwilling to communicate it, and in Daniel's time it had to be wrested from them.

If this is not accepted by all as a true picture of the Semitic period, there is perhaps less disagreement with regard to the Hebrew age. Its rise is from Chaldea; from thence through successive migrations we trace it through Syria and Canaan into Egypt. We can follow its development from a family into a race, which as such is in utter dependence or servitude. It has, as it were, a second migration, which is properly an emigration, from Egypt to Canaan. This period is much longer, and seems one of the greatest importance. The one characteristic of this second migration is the period of law-giving, and indeed the difference between the Semitic and the earlier Hebrew age does not seem so much the giving of the Law by the Divine, as the fact that it was written. The implication is not that with the Hebrew age the age of Law began, but that with it the Law became permanent; for writing implies just this permanency, and the Tables of Stone accentuate it. It is quite important to keep in mind the additional emphasis, which is most prominent in the Mosaic law, so-called, that the law was given as Divine. This is the distinctively Hebraistic characteristic; one cannot get away from this fundamental idea that Moses is presented as simply the amanuensis and the mouth-piece, and that he nowhere arrogates the authority of the law as his, but he gives it as the command of God.

This view in a measure characterizes all the important Hebrew writings—that is, all the writings that were of paramount importance and which were designated as the “Law and the Prophets,” in contradistinction from “the things written” by the “fathers.” As if from an inner

consciousness or compulsion, these two species of writing were kept very distinct by the Hebrews, and are still in a measure kept so by the Jews to this day.

Think of this Hebrew age of law-giving as we may, the one thing which stamps it absolutely—whether we regard the presentation of the manner of giving as allegorical, or as actually true in the manner in which it is presented—is the fact that Law is given and received as a dictate, and not as a result of human thinking. The conception in this form permits us to recognize another apparently very anomalous characteristic of the Hebrew mind,—the great proneness of the Hebrews to idolatry. The fundamental conception of the Hebrews as a monotheistic race is a distinctly mistaken one. If the idea of the one God had been a conscious or rational development of the men of the Hebrew age, their continual lapse into idolatry would be utterly inexplicable. It would betoken a weakness of mind and character that is totally at variance with facts; for these maintain steadfastly that idolatry was their habitual condition of mind, and that the Divine dictate was given them to overcome their idolatry. It explains the fact also that the Hebrew service was not a religion, but a form of religion, and indeed such a form as contained a system from beginning to end, a form which was definite, specific, and very complete as well as exacting.

If it seems difficult for us to conceive of such a condition, it is necessary to keep continually in mind that here psychological processes are evolved, and that we need to retrace our steps from the "now" of maturer life to the "then" of less unfolded life; or, if you please, we must step from the present adult life of the race to either a child's or an adolescent life. To that life the terms of dictate and literal command are not unknown or strange. To that life law does not come as the rational evolution of conception from itself; it simply comes as something exacting which demands obedience, and visits disobedience with swift punishment. Goodness is to that age not a chosen product; authority is an external and arbitrary factor, from which self-will seeks to turn at every opportunity. Obedience is the form of a

good life, but it is not religious, because not acknowledged from principle. Thus upon the basis of psychological development the Hebrew age becomes very plain; and, though an age spread over upward of a thousand years, it presents in the main one characteristic, and it is the one with which the condition of the Hebrew language organically coincides. Indeed it seems already clear that many questions which are at present so many difficulties on the linguistic side will ultimately have to be elucidated, if not wholly, yet largely, by the national use of psychological facts when these are once well established.

The study of the history of Greece presents in a measure not a wholly new picture, but rather a new phase of the same picture; migration is the word which also covers its beginning, but all its elements are much more hazy. Still, near its beginning, we find the making of law one of the prominent features: only the distinctly Divine feature is removed therefrom; the human origin becomes very prominent, though the factor of special wisdom is not absent.

But the law very soon extends to the realm of the outer world and the subjective conception of man's relation to it; in other words the story of Pegasus presents to us in one of its traditions the wide extent to which intelligent law expanded human conceptions. Under the hoof of the winged horse a fountain broke forth on the summit of a hill, and nine virgins were at the spring. We are told that they knew a horse was the emblem of the power of intelligence; its wings the power of elevation to spiritual heights; the hoof the power of opening truth in the ultimate degree, where the origin of the understanding is seated; the virgins were the affections for the knowledges there, and the hill represented the common good from which they viewed all knowledge, and also their love for one another. (Cf. *Arcana Cœlestia*, n. 7729.)

The Greeks opened up Science, which is no more than the recognition of law on the material plans of existence. They pushed higher, investigating the laws of thought, especially the laws of continuity, for which the essentials

of Revelation had furnished the final, or basis of ends. This seems to be the meaning of their philosophy. To just this development their language seems fittingly adapted.

If it should seem that in this consideration Greek life appears too condensed, and especially to omit one very salient feature of Greek civilization, namely, their art, still it is needful to consider that their art is itself a witness to that very life. Greek life was singularly destitute of what we may call the quasi-practical side. Their art was the ultimatum or the practical issue of their intellectual life, and it can hardly be said to reach beyond the ornamental stage. The Beautiful is with them the Good. If the Semitic is to an extent identifiable with the experimental stage of human development, to which the observed facts come as dictates, the Greek development must be compared with the stage of reflex-action when the facts are taken from the memory and scrutinized by themselves and in relation to the beholder. This is accompanied by very unusual penetration, so long as the thinker's own purposes are not mingled with it. To it is due that wonderful insight by the Greeks into all the forms of motion that accompanied external and internal activity. Hence the wondrous expression of life, pose, or emotion, which are so characteristic of Greek statuary. A child's drawing, though crude, exhibits precisely similar qualities; everything in its picture is remarkably expressive, only it lacks the refinement of execution which in the Greek work of art is the sign of its maturity—and that means, that the modern child passes beyond the stage of the adult Greek, because, since then, the world has grown. The perfection of Greek art is the witness to the psychological development of the race, that unfolding of the influence that follows the recognition of Law as received into the human mind, not as a dictate, but as an attribute of being.

If both the Greek and the Hebrew civilizations may in a broad way be regarded as a development of Law, it is quite as fully true of the Latin race. Evolution is recognizable here in the well known migration with which Roman history

also begins. But the development of the Roman State is parallel with the development of Law as a civil code, as man's expression of human needs, and to Rome is due the accomplishment, if such it be, of having furnished the basis of an organic body of laws to every civilized nation of today.

Whatever desire there may be to surround these laws with a halo of superior authority, they are distinctly recognized as, fundamentally, human laws; they are above all things liable to change or even to repeal. Not made with a view to such change or repeal, indeed, still as they are intended to further the pursuit of happiness, as the conception of happiness changes the provisions aimed at by law must change.

If this comprehensive view of the history of the Latin race may be granted as involving a legitimate comparison with the two former civilizations, it may also appear how even here the very language was in the most appropriate stage of development to serve such purpose of external distinction, for there is perhaps no language better fitted for logical expression and definition than the Latin.

It would be interesting here to follow the constitutions of the Hebrew, Greek and Latin states in their three stages of civilization, but to descend into their wars and strifes would only be to blur and confuse our present conceptions; moreover this detail would lead us too far from our purpose; nor does it seem necessary, inasmuch as they are intimately connected with the conception that each held with regard to the Law. But there is one tendency toward which the mental attitude of each civilization inclined that cannot be passed by here. It is well known to students of psychological development that the Greeks owed the impetus to their culture and refinement to Cadmus. This is a disguised confession that for their higher knowledge they were dependent upon the East;* and this implies that indirectly,

*The Greek word for Cadmus is the Hellenized form of a Hebrew word for the East. The Hebrew word has simply taken on a *Greek* termination,—a Greek garment, as it were.

or mediately, their higher knowledge **was derived** from those who had the Word, or a Divine Revelation.

So, in their turn, the Latins pointed to Greece as the source of their knowledge. This pushes the source of their wisdom just so much farther from themselves, but nevertheless does not do away with the fact, that the same Revelation which enlightened the Greeks is the real source of the light which the Romans embodied in their civil code. Hence the justification of the modern view that the real basis of all civil law was indirectly that part of the Divine Law written on the second table, called the law of Love to the Neighbor. And it is more than hinted at, that this law must finally rest upon the first table which has written upon it the law of Love to God.

It is, again, not my purpose to pursue on interior lines this inquiry whether such dependence upon the Divine Laws is actually traceable in the laws of the Greek and Latin Commonwealths; but I would restrict the search to the external features of the Word as among the Hebrews, the Greeks and the Romans.

The Hebrews show plainly in their sacred book that they received all the Commands and teachings as a dictate from the Divine. Quotations are not necessary; the proofs are well known to all. But the consequence of this dictate needs to be kept in mind, and it is this, that it kept their books permanently in a certain order; it is of a kind that has kept the Jewish canon different from any canon we know. Its order is that familiar to us all by the expression "the Law and the Prophets." A look into a Hebrew Bible shows that all the early Hebrew books regarded as the sacred collection consisted of these: 1. The Law, or the five books of Moses; 2. The earlier Prophets, or Joshua, Judges, Samuel, Kings; 3. The later Prophets: Isaiah, Jeremiah, Ezekiel; Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These collections made three rolls of about equal lengths—each perhaps 700 feet long—and they constituted the Sacred Canon called the Law and the Prophets.

Besides these books of the three sacred rolls the Jews collected miscellaneous "Writings," known to have been mostly made by earnest men of the race, partly in imitation, partly in elucidation, and partly from a collection of later historical facts. In this collection—by them never called "holy"—we find their song book, i. e., the Psalms of David and other hymn writers; and the book of Daniel, written in a foreign country and partly in a distant dialect. With regard to these two the Lord has a special word to say. He quotes from Psalm cx, 1 (Luke, xxi, 42) "The Lord said unto thy Lord," etc., but a little further on we find Him use this specific language: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and the Prophets, and the Psalms concerning Me." Here the Lord mentions not only the whole sacred Word then extant, but He also states directly the ground upon which these books are the Word, viz., because they testify "concerning Me."

With regard to Daniel the Lord said in Mark xiii, 14, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand," etc. If we accept the Lord's authority—and it is very plain that we ought—then we may add to the Hebrew sacred books two from "the Writings," namely, the Psalms, and the book of Daniel, and this completed record is identical with Swedenborg's Canon (*Arcana Coelestia*, n. 10325. *New Jerusalem and its Heavenly Doctrine*, n. 266). The distinctive position which the Word holds among the Hebrews is, that it becomes a complete collection of sacred books which, in contradistinction to profane writings, are the very *dictum* of the Divine to the race.

From them we pass to the Greeks, though we do not ordinarily think of them as much connected with the Word of Revelation, because the so-called classical literature has so few, if any, traces of direct connection.

Here at the outset an observation may be made which may seem to many quite an innovation, and, perhaps, too

daring: but the diligent reading and comparing for many years of the translation of the Hebrew Old Testament into the Greek (called the Septuaginta) on the one hand, and the version of the Hebrew in the Chaldea Targum on the other, as well as the careful comparison of the Targum with the Septuaginta,—all this has confirmed the conclusion, that the Septuaginta is not the product of a Semitic mind, as the pious fable of the translation of the old Bible into Greek at the Pharos near Alexandria would have us think. No doubt the Hebrews were diligently consulted in the making of the version about 300 years B. C., but the result is out of a Greek mind. It would be too tedious to present the proofs for this here; but they can be had for the asking.

Now the interesting point in this, and at the same time the strongest proof for the Greek origin of the Septuaginta, is the fact that the Semitic mind never asked for any reason why it had four different sacred rolls, the Law, the Prophets and the Psalms, and a collection of writings, kept apart from them. The Hebrew accepted the dictate, and asked no questions. But how about the Greek? He had no such awe for the Word, because he received it from a man, a Jew. The Jews probably persuaded the Greeks that all their writings were "holy" which, they perceived, had found their way into the hands of aliens. Hence they influenced the Greeks to change the title of "the writings" to "holy writings." That however did not prevent the thoughtful and classifying mind of the Greek from scrutinizing and comparing all the books, and finally putting together what his notion of order and sequence pointed out to him as right. As soon as the Scriptures pass out of the hands of the Semites all the sacred books are alike subject to criticism and the result is the new order of the canon in the Septuagint, which is virtually the basis of every subsequent non-Semitic canon. The former division, in which the sacred and the profane had been kept apart, becomes obliterated, and instead we find that which is so eminently Greek, a distinction into categories, and a classifying according to technical definitions. In our Bible, and from this very source, the books are thus divided into

historical, poetical, and prophetic books, and the sacred are mingled with the profane according to this outside measure.

It will appear from this consideration that several hundred years before the Christian Era the human right of judging the contents of the sacred books for themselves brought the world near to a great loss; the critical mind proceeded outward and lost the sense of the importance belonging to the inner consideration of the message of the books. What was the imminent loss? It was not the perishing of the history; that was still preserved; it was not even the danger of losing the teaching of any moral and humanitarian value that survived; but the authority vested in the former sacredness was gone. If this be analyzed it means that whatever the God of the Hebrews was to the Hebrews, He was dropped out of sight, and merged into the philosophical conception of the Divine in that day. Philosophy might appear to wing thought, and speed it on to highest conceptions; but one thing is true, it never could provide attributes higher than human. Lest at this important movement the supreme conception should be lost, there falls into the time of a decadent philosophy the needed complement, the Revelation of the Divine, the fourfold Gospel in Greek. It was no chance; it was of the Divine Wisdom and Mercy, that it came just then!

The Latin being farther removed from the seat of Revelation had proceeded even farther than the Greek; it had even lost its ancient divinities, and descended to the lowest of human thought, the conception that man, the greatest man, the emperor, is God. And the ruin which must inevitably have followed such conclusions was met by the fact made patent to the world under Roman rule, that there is a Divine Human, that God was born as man, and in Jesus Christ became "Immanuel"—God with us. To those who would have been mortally wounded by the conception of a mere man as God, to them the doctrine of Jesus, "I and the Father are one," could be presented for adoption.

But, I take it, the spirit that produced the Roman law was

not to stop here. When through Christianizing efforts the Word of the Old Testament, augmented now by the New, gained a foothold, the inherited Greek independence of thought asserted itself here; the naturally intelligent student adopted the newly acquired power of adjusting writings and traditions in their relations, and we find in the so-called New Testament an obliteration of the distinction between what is taught by, and treats directly of the Lord, and the doings of those who were with the Lord. Neither the Acts, nor the Epistles come under the class of books which the Lord accepted as His books, for they contain the acts and teachings of His apostles and followers, not of Him directly. While on purely natural grounds, the classification of the books of the Bible appears perfectly correct, the arrangement becomes confusion when regarded from the center, the Lord of Whom the true Scriptures teach.

It may be observed that the practical sense of the development typified by the Latin civilization would not stop at the mere arrangement of the so-called sacred books, but that it would propound other questions which would either establish or demolish the sense of authority attaching to this ancient literature; for when human thought comes to feel its power it must needs try it to the uttermost.

Is it not interesting that in the very end or decadence of Roman brilliance there arose in Paris the flourishing extension of Latin brilliance, a modern light which started exactly that inquiry? Jean Astruc, a French physician and scholar, a student of the diseases of the Sacred Scriptures, started the plausible theory that the so-called sacred books of the Church are like a human composition, woven out of ancient tradition. And though Astruc never gets the credit now—because he was so elementary in his beginning—still he started that enormous modern wave of Biblical criticism. It is a movement in perfect harmony with, indeed the natural consequence of, the adoption of the idea that man is the author of laws, and that by his laws he dares measure even the most sacred treasures of literature—and according to these laws will he pursue his ideal happiness. It is a further

development of the first efforts proceeding from the earliest exercise of the Indo-European mind which classified the whole Semitic literature according to scientific principles. The younger race, instead of scrutinizing the external order, subjects the contents themselves to its judgment.

It comes to so many souls as a fearful blow that what seems to them the very Word of God should be thus vilely treated, torn asunder and brought to the verge of complete destruction. But to one who views the situation calmly, it cannot escape attention, that with no other criterion at hand, this is the only course that unceasing development of the power of independent thought can really take. The only real danger there is, lies in the fact of any critic's asserting that his mode of arriving at the truth is the only one, and that every other way is irrational and false: which is autocratic militarism in the realm of Bible study.

That the danger is, however, not so fearful and absolutely destructive must be somewhat evident to a vigilant watchman on the wall. Has not this movement of critical inquiry been attended by one most important consequence? Has it not brought us a revision of the Bible, accompanied by an amount of reading and comparison which no other possible movement could have aroused? Is the proportionate number of believers in the Bible sensibly lessened? Or has rational inquiry into the meaning of sacred words ever been more earnestly alive? It seems to the writer there can be no doubt as to the answers to these questions. But we cannot give that confirming answer without the additional inquiry, What has deepened and preserved the positive attitude? And the reply is not far to seek when we learn that at the very same time or even a trifle before, when modern confusion became densest, beginning with Astruc, there came a light into the very center, and showed that by admitting rays of spirituality into the superior region of natural rationality, the Light of Truth would dissipate every confusion, every darkness; that it would reveal clearly the distinction between what is Divine and what is human, what is internal and what is external. That light came in Swe-

denborg's spiritual-rational theology. It is that teaching which approaches in an affirmative spirit the sacred records of the past. Written in clear-cut, terse, logical Latin, easily comprehended by earnest readers, it does not hesitate to acknowledge Jesus as the wisest of men. It accepts His criterion as to what makes the Word of God, and it proceeds to inquire what the new teacher may bring. By His lead and guidance it finds the Word presenting a continuous consistent history of the development of the human race from its earliest beginning to its farthest possibility. That history of the inner human development becomes the unrolled history of every human life from its obscurest beginnings, in which the subtle elements, of heredity and its own individuality, are seen in their inter-relation—a complete psychology or development of the soul even to its most complex and most perfect life. As that history widens and deepens, the inner purposes of the Divine appear, and there stands out the perception of the One Divine Life filling all, and embracing all within His infinite Love. And how does the wonder deepen when it is remembered that all the letters of the Latin are borrowed from the Greek, that the Greek are the reproduction of the Hebrew, and that in the Hebrew every letter is the pictorial representative of something human! Was there ever a book in the world so wonderful as this, so designed that the writers of perhaps twenty centuries could contribute unconsciously to a work which when seen both near and from afar is such a Unit, so thoroughly human—Divinely Human in its inmost, angelic human within, and spiritual rational without, clothed with a covering the picture of the human body?

To sum it all up then, it would appear that, in terms infinitely more comprehensive than Pilate would have written from himself, he was made to write for ages to come the fact that in language, in history, in relation to the Divine Revelation as the Word of God, Hebrew, Greek and Latin, closely connected, and in strict succession, present an immensely important psychological development of the race. When this psychological element is recognized, and its

stupendousness is lost in the phases which are to us neither incomprehensible nor unobservable—we mean, seen and realized from the individual development—then the race-progress will present a higher field in which the pursuits of the noblest and strongest minds will find infinitely more satisfactory results than in a criticism already obsolescent that affords so little tangible as a result. The period of Hebrew, Greek and Latin will be seen to cover in the human race in an eminent degree, the age parallel to the individual age so often called—especially as regards the male part of the race—the critical age; it embraces the age in which man learns to obey commands (Hebrew); then makes for himself ideal conceptions of life (Greek); and ultimately arrives at the maturity of his own freely chosen and deliberate thought, to govern and conduct his own life (Latin). Before that age, the child-stage, the individual is not led by thought, but by the sensitiveness of affection. Again after that age, when the currents of thought pass through well-formed channels, influences from without lose their immediate power. Thus this critical age is the one to which the psychological pursuit of the complex study of Hebrew, Greek, and Latin is of immense importance, and to it the whole Word, seen rationally, is offered by the Divine Hand as a Guide. Again this rational view of the real connection would also obviate many at present almost insuperable obstacles; to mention only one, the great objection to all that is *miraculous* in the Word. Wherever anything of this nature is encountered in the Word, it is sure to evoke antagonism in critical minds. If once the whole age of Revelation-giving is considered, with the thought continually upon the critical age, it will at once appear that the miraculous, far from being out of place, is a special characteristic of that age; it has no meaning to the earlier life, and to the mature life following it is unnecessary. But to the formative stage, the flight of mentality in every direction, the miraculous is a most welcome element. In this view the so-called strongest evidence against the Word of God becomes one of the strongest proofs of its

wondrous accuracy, and a witness to the supereminent wisdom of Truth embedded there, which guided its giving.

To an open mind which descends golden stairways of love for what is good, lit up by the Light that shines within with spiritual lustre, the Word assumes an aspect of grandeur which becomes increasingly perfect with every detail, so that even over the head of the Crucified One the Hebrew, Greek, and Latin becomes the symbols of a marvelous Revelation into which it is now permitted to enter rationally.

JACOB E. WERREN.

THE PSYCHOLOGY OF REVELATION.

BY THE REV. ARTHUR E. BEILBY.

NO truth of the New Age encounters such a cold stare of disapproval from this generation as the doctrine of the Word. It cannot take a step without being sharply challenged by the outposts of rationalism; and rationalism so-called is today as much within the Churches as without. The claims of revelation are resented as the high crime of *lèse majesté* against the sovereign intellect of man. You may doubt all else, but you must not dispute that sovereignty and expect a hearing.

What, then, is the doctrine which finds itself faced by so hostile a front?

Three fundamentals are involved in revelation: 1. The Revealer; 2. The thing revealed; and 3. The being to whom it is revealed. To these must be added the further enquiry: 4. How the revealing is effected. We will take them in their order.

1. The Revealer. You must start with first things, with primaries. The unseen is always behind and beyond the seen. Were there not already a reality we cannot see, there could not have been the appearances we do see; what is out of sight precedes and transcends what is in sight. It is the controlling factor.

All things rise out of and rest back upon God as the secret ground and pervading essence of all substance. That is the basic assumption. But an essence, however deeply hidden, that does not communicate itself is inconceivable. A God, not self-revealing, but self-enfolded, sealed with seven seals never to be loosed, would be a *caput mortuum*, a death's head. An abject, helpless Deity indeed, who could not interpret Himself to His own creatures! A stage obscured by a perpetual drop scene were not more depressing. The

thought excites a shiver, as does the story of the Man in the Iron Mask, mysterious and inaccessible. God therefore is a Revealer, revelation being a necessity of the Divine nature, as effulgence is of the sun's.

2. The thing revealed. What is this? Surely, the riches of the Revealer's own Being, His Love and Wisdom, thus Himself. These are the "great things of His law" (Hosea viii, 12)—"great" because they bring Love to light, and indeed not only make God known to man, but make man known to himself. For the truths of the Word, though treating incidentally of oriental worthies and unworthies, are deeply concerned with the more than oriental splendor of the human soul, a splendor only potential till the Word reveals it. Through many "dark sayings" one theme emerges, which is redemption and regeneration. And this was ever so; for the Word, or *Logos*, must not be limited in conception to our Bible, even to those portions thereof which we recognize as Divine. There were revelations, both written and unwritten, we are assured by our Seer, ages before the birth of the Old Testament, and whether spontaneously perceived from within, or committed to memory, or perpetuated in documents, the theme was one and the same.

Revelation, then, is *God speaking*: the personal factor is in the fore-front. As He Himself says: "*I have written to him the great things of my law.*"

A cow can call to her calf, and a bird to her nestlings. It would be strange indeed if our Father in Heaven were the only tongue-tied parent in the universe.

3. The being who is addressed. He plays an indispensable part. Without him the contract cannot be carried out. A speech without an audience were as futile as a bullet without a billet. True, we can talk to ourselves; a soliloquy is an admissible outlet for energy under some circumstances; but, obviously, it does not fulfil the purpose of speech, and is probably not a very healthy exercise. It is not fruitful. Can that be called revelation or language at all which is addressed to the desert air, or even to the rocks that can only

reply in an echo? The simplest utterance involves two parties, a speaker and a hearer. A *sayer* implies a *sayee* as surely as an employer an employee. Where, then, in the instance before us, shall we find our sayee—the audience, the hearkener? Not every creature furnished with ears will do. Revelation, let us remember, is the revealed will and wisdom of the Most High. Manifestly, the sayee must be one organically capable of hearkening and responding as well as hearing.

Let us suppose, for example, that a knock resounds at your front entrance—an urgent “Rat-tat-tat” several times repeated. Who will answer the door? The cat will not, though she hears the knocking plainly enough. She would not open if she could, having no sort of interest in the messenger or the message. She will therefore curl herself up complacently, and compose herself again to slumber. “What’s Hecuba to her, or she to Hecuba?” But the master, the mistress, or the maid will open the door; or, if unable, or for some reason unwilling, will at least feel ill at ease. They respond to the summons; they recognize responsibility. The call concerns them, and, though it may possibly not be attended to, cannot be ignored with impunity.

Now, the revealed Word is a knock at the door, a summons to attention. And, “of all the creatures under heaven’s wide cope,” man is the only one capable of responding to it. There is that in him which goes forth to meet it. It is a word in his ear, and in his alone. If, as we believe, there is a Sayer with a burning message, then here, in the human creature, we find the sayee; and there is none else to contest the honor with him.

But, we may here observe, that, with all his pre-eminence, man is only a respondent, or receiver, eligible for seeing and hearing what is presented to him, as the eye answers to light, the ear to sound, and for no function whatever beyond that. He is not an original discoverer or an arbiter of what is truth and what is not. He is a witness, a reporter, and can testify to what he sees; but it was there before he

saw it, just as the light is present whether we recognize and respond to it or not. It is revealed to us. At best we are but

Like some lone watcher of the skies
When a new planet swims into his ken.

The all-important truth is, that the Lord Himself takes the initiative. Revelation is God appealing to us—wooing us; our part is comparatively passive. How subtly is this suggested by Thompson in his "Hound of Heaven," where he pictures the unseen Spirit pursuing him "down the arches of the years"!

The reality of all things stands ever quite near, longing to be known, stretching hands across the gulf, urgently signalling to us, sending up rockets, as it were, to capture our truant attention, plying and beseeching us to look and listen! It may perhaps be an unfitting image, but I could almost imagine the signals as tremulous, even frantic, with the anxiety of love.

God is the Hidden which desires to be hailed; the Secret which seeks to be published; the Latent which labors to come abroad.

We conclude, then, that there is no great gulf fixed between the Infinite and the finite; the chasm is bridged; "a highway is there," and the redeemed walk therein. As Patmore sings:

For, ah, who can express
How full of bonds and simpleness
Is God,
How narrow is He,
And how the wide, waste field of possibility
Is only trod
Straight to His homestead in the human heart.

Revelation, moreover, is addressed exclusively to man as the only responsible and responsive being. It could not, indeed, in the nature of the case, be withheld from him, any more than the air current from above can be cut off from a diver on the ocean bed, whose every breath depends on it,—except with fatal results.

4. But a further question is, *How?* How is the gulf bridged, and a highway cast up across what looks like an *impasse?*

The giving of Divine revelation to our race is often assumed to be a simple procedure, as though nothing more were called for than to put a book into a man's hand,—a sort of "Enquire within for all you want to know,"—and the deed is done! There could hardly be a completer mistake. The process involved is probably the most complex conceivable. Until awakened, we are not apt to regard ourselves as other than a higher order of animal, and do not dream of direct responsibility to the Deity. We realize our associate existence with other creatures much more readily than our private and personal relations with God.

It may be suggested that Nature is a revelation to men, and that our own intuitions supplement her efforts. But that is an error. It should be obvious that Nature cannot even stutter "the story of her birth," still less show us plainly of the Father; and that when she seems to do either one or the other, it is man's instructed sense that supplies the idea. As for our innate conceptions of God, they are as a wick without oil, and will never light us on the way. The soul dares not credit its own guesses and flashes—except as they are reflected and confirmed in the mirror of revealed truth. There are stars in the sky so faintly defined that only the camera and long exposure will verify their existence. Our intuitions are even less defined.

Revelation, then, is a necessity. But how is it effected? How may the Infinite and Eternal, who is Life itself, converse on equal terms, or in intelligible terms, with a creature who, though the crown of creation, is nothing but a vessel, or mould, with no life at all in himself? A Being who is the same yesterday, today and for ever, to address Himself to a time-ridden, sense-bound mortal! Manifestly, the Divine life can find no spontaneous, unimpeded expression through a finite creature. Even the celestial man provides no such medium.

Communication, therefore, can only be by some common

code, or system of signalling; in other words, by assuming the cumbrous drapery of symbol. Signalling of any sort is almost invariably by symbols. A flag is waved, a semaphore arm lifted or dropped, and the observer receives intelligence and acts accordingly. Masons have their signs. So, if rumor be reliable, have lovers, who will speak to one another by the language of the eyes. So, indeed, with all of us, who—something like M. Jourdain in another sense—have been talking symbols all our lives without knowing it. Even an animal readily responds to symbols, and can interpret a code if once set up. I said that a cat would not answer a door, and that is true in a general way. But there are circumstances in which she would certainly try. When the early morning cry of the milkman rouses the echoes of a London street, all the pussies of the neighborhood are on the alert. They could not spell the refrain, "Milk-oo!" but they understand it. They have acquired the code. It speaks to them and they answer.

In all these instances the parties concerned are on the same plane, and can agree to recognize a common code, this being often only an arbitrary device. Could we arrange such a code with the inhabitants of the planet Mars, there would remain, perhaps, no insuperable obstacle to successful signalling.

But God and man are not on the same plane, and the problem is infinitely greater. They can communicate only in the language of Correspondence, the symbols or code signs being in the inherent nature of things, and having the most intimate relation with all prior causes and origins, up to the First Cause Himself. Novalis unconsciously summed up the whole philosophy of Correspondence when he said, "We touch heaven when we lay our hand on a human body." The language of Correspondence is that which the Divine Being always and necessarily employs, in His works as well as in His words, and thus He is "infinitely visible and infinitely credible." It is the language of the Book itself, which presents a series of enigmas or parables, these being flawless and inerrant; not necessarily in a literary or historic

sense, thus, not in themselves or their setting, but solely in fulfilling the end in view. That end is the conveying of infinite wisdom to finite perception. The symbolic method of tuition may seem a round-about route, but it is picturesque and appealing all the way, besides being the inevitable and only route open to us.

The vessels or vehicles for conveyance of Divine truth, whether prose or poetry, history or prophecy, are subject to the usual human infirmities, and affected both by the temperament of the authors and the times they lived in; but they serve their purpose, and serve it not less but more effectively by reason of their limitations. For, as an artist is limited by the materials he works in, be they of pigment, marble, or letters, yet reaches his fellow mortals more successfully by their aid than he could hope to do by more ethereal means, so the Lord, the Revealer, is conditioned by the human medium He appeals to, as the dyer's hand is "subdued to what it works in,"—conditioned, but by no means defeated or thwarted.

The penmen of revelation were average, imperfect men, and remained so throughout, their Divinely imposed task not requiring—not indeed admitting—any supernatural suspension of individuality. Treating of earthly things, which solely concerned them, they unwittingly told of heavenly things, but without any perception of the Correspondence between them. That perception had perished; the very key to a knowledge of the mystery was mislaid for ages, though never wholly lost. It is now restored, rusty and corroded with disuse, but rescued from oblivion, and never more to slip from our hold. It does not as yet slide smoothly into the wards of the lock—how should it?—and our unskilled fingers may long fumble with the task. But it is the key to the future, and generations to come are to witness an opening of doors and revealing of treasures such as have never been known in the past—doors that no man shall shut.

ARTHUR E. BEILBY.

DO WE MISUNDERSTAND SWEDENBORG?

BY CHARLES M. REED.

IN two long articles, one entitled, "Do We Understand Swedenborg?" published in the January and April numbers of the REVIEW for 1917, and the other entitled, "Scientifics," published in the April and July numbers for 1918, the two covering over one hundred pages, our good friend Mr. McGeorge contends that, by neglecting to notice Swedenborg's peculiar use of capital letters, the translators of his writings have failed to express the true meaning of his words. In the last instalment of his second article he even goes so far as to say that "no one should accept as true what we read in the present translations"; and in suggesting the importance of new translations he virtually makes very serious charges against the translators of our present versions when he urges that,

Only those shall be intrusted with this important duty [translation] who have an intelligent conception of the magnitude and vital importance of the use that they are called upon to discharge, and especially those who love the truth for its own sake, and are not so confirmed in their own preconceived and *ideis propriis* that their minds are not open to the perception of new truths.

The implication that the authors of our present translations lacked these important qualifications only goes to show how the insistent dwelling upon one phase of a subject may distort the judgment of a conscientious and otherwise clear-headed writer.

Of some of the criticisms of our present translations we shall speak further on. At present let us consider the theory of Swedenborg's use of capitals, which underlies almost every part of the two voluminous articles in question. That theory is that "a capitalized word must not be considered

as the same word not capitalized"—that it must not be translated literally, in accordance with its lexicographical meaning, but must be given the spiritual signification attributed to it in some other part of the Writings.

If this theory is correct, its importance cannot be overestimated. It involves, not merely a radically new principle of translation, but a new and vitally important interpretation of all that Swedenborg has written in his theological works, and a new conception of the Writings themselves amounting to a complete revolution in the thought of the Church in relation to them. The author has made a very extensive study of the Writings for the purpose of confirming his theory. He has written a considerable number of articles on the subject, including the two above mentioned, and has evidently given to the matter much laborious thought. For all these reasons it seems imperative to inquire carefully into the correctness of his theory, as well as into the soundness of some of the conclusions which he has drawn from it.

At the very outset of our inquiry we are struck by two significant facts; first, that Swedenborg himself has nowhere in specific terms laid down any such principle of interpretation as that contended for; and second, that among all the sincere and intelligent students of Swedenborg's writings, including those who have made a special study of the original Latin texts, no one but our author had ever discovered such a principle.

Notwithstanding the broad statements that our author repeatedly makes, such as, "the warning so frequently given in the Writings that words that are capitalized do not and must not have the signification of the same word not so marked," we do not understand him to claim that any such rule is anywhere laid down expressly and in terms. He cites no statement from the Writings to this effect, and we have no hesitation in saying that no such statement exists. Nowhere does Swedenborg even speak of his use of capitals. On this point the language of our author in such statements as that above quoted is very inaccurate—not to say mis-

leading. The so-called rule is only an inference—an inference drawn from the fact that, in explaining the spiritual meaning of a few passages of Scripture, Swedenborg has said that certain words in those passages are not to be understood literally, and has emphasized the contrast in meaning by capitalizing the words quoted.

Of course, neither the fact that Swedenborg has not in terms stated the rule contended for, nor the failure of the scholars of the Church to deduce it from the form in which the Writings are printed, is at all conclusive as to the existence of such a rule. It may, possibly, be that Swedenborg carefully concealed his meaning, writing as it were in parables, and "appealing," as our author suggests, to the "affection of men for riddles," but this is not at all in accordance with his usual methods. No writer has taken greater pains to make his meaning clear and distinct. Indeed, the charge is frequently made that he is too verbose, repeating his statements of truth over and over again in slightly different forms, in order to impress his meaning more clearly upon his readers. He does, indeed, often complain that he can find no words in natural language which fully express the spiritual ideas he wishes to present; but with such crude expressions as he is obliged to make use of, he always endeavors to make his meaning as clear and distinct as possible. He is the last writer whom we should expect to find concealing his real meaning, and leaving it to be inferred from an unexplained use of certain forms of letters.

We speak of these considerations at the outset because they inevitably arise at once in the mind of every one to whom this new theory is presented, and while in themselves they have no direct bearing upon the question of the truth or falsity of the theory in question, they do call upon the proponent of the theory to establish its truth by some convincing evidence. Before contemptuously setting one side the work of all the previous translators and students of Swedenborg, and adopting this revolutionary system of translation and interpretation, the reader is entitled to some-

thing more than inference and conjecture. We do not think so poorly of those who have hitherto given so much time and thought to this work as to believe that their minds are not "open to the perception of new truths," but they certainly have the right to require clear proof that they are new truths before accepting them as such.

By what proofs then is this theory supported? Our author answers this question as follows:

He [Swedenborg] has prepared us for the habit of looking for the real meaning of his terms, by telling us hundreds of times, when he is giving us the internal meaning of a passage in the Word, that such and such words do not mean what they purport, and he thereupon proceeds to give their real signification; but in his doctrinal works, and in the doctrinal chapters of Genesis and Exodus in the *Arcana Cœlestia* and in his doctrinal discourses in the *Apocalypse Explained* he does not do that, but makes use of these marked words. It is in one of these doctrinal chapters "Concerning the Last Judgment" coming between the explanations of the 17th and 18th chapters of Genesis that he gives us the information that a capitalized word *must* not be understood as the same word not so marked. (*New-Church Review*, Vol. xxiv (1917), p. 80.)

He then refers specifically to "*Arcana Cœlestia*," nn. 2117 and 2129, and cites in support of his statement the passages from these numbers hereinafter quoted.

Now, in point of fact, in neither of these passages does Swedenborg "give us the information that a capitalized word *must* not be understood as the same word not capitalized." No such rule—nor indeed any rule—is here laid down, either expressly or by implication. In both cases, after referring to certain erroneous views based upon a literal interpretation of certain passages of Scripture, he says that in their spiritual sense the signification of the words referred to is very different from their natural sense. Thus, in n. 2117, after referring to the general belief in the destruction of the material world and a general resurrection at the time of the Last Judgment, based upon a literal interpretation of the text in the *Apocalypse* relating to the New Heaven and the New Earth, he says in the original Latin:

"per Cælum nec intelligitur cælum, nec per Terram terra, sed Ecclesia Domini in communi, & apud unumquemvis in particulari." Or in English, retaining the original capitalization: "By Heaven is not meant the sky, nor by Earth the earth, but the Church of the Lord in general, and with every one in particular."

In other words, he is contrasting the spiritual meaning of the words "Heaven" and "Earth" as used in the passage of Scripture in question with their literal meaning, and emphasizes the contrast by capitalizing the words quoted. That is all. There is no attempt to lay down any general rule of interpretation, much less a rule based on the use of any particular form of letters.

It is the same with No. 2129. There, after referring to those who understood literally the passage of Scripture which speaks of the apostles sitting on twelve thrones and judging the twelve tribes of Israel, Swedenborg says:

per Apostolos non intellecti sint apostoli, non per Thronos, throni, nec per Tribus tribus, imo nec Duodecim per duodecim, sed per illa tam Apostolos, quam Thronos & Tribus ut & per Duodecim significatur Primaria fidei.

Or in English:

by Apostles are not meant the apostles, nor by Thrones, thrones, nor by Tribes, the tribes, nor indeed by twelve, Twelve; but by these things, Apostles, Thrones, Tribes, and also by Twelve, are signified the Primary things of faith.

The passage from "Conjugal Love" referred to in the second part of our author's article on "Scientifics" is of precisely the same character. What is true of the passages from the "Arcana" is true of this also.

The three passages above quoted and referred to are the only ones cited by our author in support of his theory, and, judging from the importance which he attaches to his recent discovery of the capitalization in the third passage, they are the ones on which he specially relies.

It must be kept distinctly in mind that in all three of these passages the words which we are told are not to be under-

stood literally are words quoted from the Scripture—never Swedenborg's own words. Nowhere does he say of his own words, "This does not mean what it seems to mean."

This distinction is practically admitted by our author in the passage above quoted from his first article, although, strange to say, he does not seem to see the obvious deduction to be drawn from it. Is it not, however, a very significant fact that while Swedenborg "hundreds of times" says that the words quoted by him from the Scripture "do not mean what they purport," there should be a complete absence of any such statement as to his own language?

To infer from the fact that in a few cases a capitalized word quoted from the Scripture is to be understood in its spiritual sense, not in its literal, natural sense, therefore no capitalized words are to be understood literally, is an unwarranted conclusion based upon very poor logic.

Take, for example, the first passage from the "Arcana" above quoted where it is said that "by Heaven is not to be understood the sky (*cælum*)."¹ Bearing in mind the injunction which our author is so fond of repeating, that the subject must first be understood before what is predicated of it can be understood, it is perfectly clear that the subject "Heaven" is not the word "Heaven" in the abstract, but the "New Heaven" mentioned in the passage of Scripture referred to, and whose spiritual meaning is to be explained. It is the word "Heaven" thus quoted of which the predicate is made that it does not mean the natural heaven—the sky.

Our author's reasoning reduced to the form of a logical syllogism may be stated thus: The word "Heaven" as here quoted from the Scripture by Swedenborg is not to be understood literally; This word "Heaven" begins with a capital; therefore no words used by Swedenborg beginning with a capital should ever be understood literally—a palpable *non sequitur*.

This is a very weak foundation on which to build the novel theory, with all its startling corollaries, that Swedenborg's words when capitalized are not to be understood in their plain, literal meaning, but only in a spiritual sense to

be gathered from scattered passages in other parts of his writings by the aid of the "Concordance."

But on this subject we are not left to mere criticism of our author's reasoning. His theory is not supported by the facts. An examination of the original texts of Swedenborg's writings will satisfy any unprejudiced reader that capitals are not used for the purpose or with the significance claimed.

Let us examine the topography of the first two volumes of the original edition of the "Arcana Cœlestia," published under Swedenborg's personal supervision. The work, as we all know, consists of two general parts—the explanation of the spiritual sense of the books of Genesis and Exodus, and, between each two chapters of this explanation, a brief consideration of some other subject, as the Last Judgment, the Life after Death, etc., having no direct relation to the main body of the work. The expository part of the work is printed in roman type, while the intermediate chapters are in script or italic type. Throughout the work, but more especially in these intermediate chapters, capitals are frequently used in places where according to modern usage they would not be employed.

The volumes comprising the work were published separately, sometimes at considerable intervals of time. The first volume was published in 1749; the second, which contains the two passages above cited, nn. 2117 and 2129, not until 1750.

On the obverse of the title page of each volume is printed in roman type the verse: "Matth. VI: 33, *Quærite primum Regnum Dei & Justiciam ejus & omnia adjicientur vobis.*" In the first volume this is followed by a General Summary, in roman type, of the contents of Part I which constitutes this first volume. This begins:

ARCANA CŒLESTIA quæ in Scriptura Sacra seu Verbo Domini detecta sunt, continentur in Explicatione, quæ SENSUS INTERNUS Verbi est: de quo Sensu qualis sit videantur quæ de illo ab Experientia ostensa sunt . . . & præterea in Contextu, n. 1 ad 5 [etc.]. . . MIRABILIA, quæ visa in Mundo Spiritum, & in

Cælo Angelorum, cuius Capiti præmissa & subnexa sunt: in Parte hac Prima.

1. *De Resuscitatione Hominis a mortuis & introitu ejus in vitam æternam. . . .*
6. *De Cælo & Gaudio Cælesti. . . .*
9. *De Societatibus, quæ Cælum constituunt. . . .*
11. *De Infernis eorum, qui in Odiis, Vindictis, & Crudelitate, vitam transigerunt. . . .*

Following this is an introduction in five paragraphs, beginning:

LIBER GENESEOS.

1. QUOD Verbum Veteris Testamenti contineat arcana cæli, & quod omnia & singula spectent Dominum, Ipsius Cælum, Ecclesiam, Fidem, & quæ sunt fidei, nemo mortalium ex litera capit; nam ex litera seu sensu literæ nemo aliud videt, quam quod in genere spectent externa Ecclesiæ Judaicæ; cum tamen ubivis interna sunt, quæ nusquam patent in externis, præter paucissima, quæ Dominus revelavit, & explicuit Apostolis; sicut quod Sacrificia significant Dominum; quod Terra, Canaan & Hierosolyma, Cælum, unde vocatur Canaan & Hierosolyma cælestis; similiter Paradisus. . . .

Then follows the text of the first chapter of Genesis, printed in roman type with frequent use of capitals, as for example:

1. In principio creavit DEUS Cælum & Terram. . . .
3. Et dixit DEUS, sit LUX, & facta est LUX.

Then follow the "Contenta" or spiritual contents of the chapter, also in roman type, with a similar use of capitals; and then the spiritual explanation, verse by verse, as for example:

Vers. I. *In principio creavit Deus Cælum & Terram:* Principium vocatur Antiquissimum tempus; per Prophetas passim Dies antiquitatis, ut & Dies æternitatis. Principium etiam involvit Tempus primum, cum regeneratur homo, nam tunc e novo nascitur, & vitam accipit; ipsa Regeneratio vocatur inde Nova hominis Creatio. Creare, Formare, & Facere, ubivis fere in prophetis significant Regenerare, cum differentia. . . .

At the end of chapter two and the beginning of chapter three is an intermediate section, the title of which, printed

in roman type, is: "De Resuscitatione hominis a mortuis, & introitu ejus in vitam æternam." This intermediate section itself is printed in italic type. From it we quote two passages forming a part of Swedenborg's personal experience, permitted to him that he might understand the state of the dying and their entrance into the other life:

170. *Angeli cælestes aderant, qui occupabant Cordis provinciam, sic ut quoad Cor viderer iis unitus, ita tandem, ut vix aliquid meum mihi relictum sit, præter Cogitationem, & inde perceptionem; & hoc per aliquot horas. . . .*

172. *Præter Angelos cælestes, qui occupabant cordis provinciam, etiam bini Angeli assidebant Capiti; & perceptum, quod ita fiat unicuique.*

Volume Two—printed in 1750, the year after volume one—begins with a preface printed in italics, the first part of which is as follows:

PRÆFATIO.

In Parte Prima explicata sunt Quindecim Capita Geneseos & dicta quæ in Sensu Interno continent[ur], & ad quodlibet Caput adjuncta sunt, quæ in Mundo Spirituum & Cælo Angelorum, ex Divina Domini Misericordia, videre & audire datum; nunc sequitur Pars Altera, in qua similiter ad quodlibet Caput adjunguntur talia; ad Caput hoc 16 de Visionibus & Somniis, etiam Propheticiis quæ in Verbo. Scio, quod pauci credituri sint, quod aliquis possit videre illa, quæ in altera vita existunt, & inde referre aliquid de Statu Animarum post mortem, quia pauci credunt Resurrectionem, & quidem ex Eruditis pauciores quam ex Simplicibus; ore quidem dicunt, quia secundum Doctrinam fidei est, quod resurrecturi, sed usque corde negant. . . .

The text begins:

In hoc Capite de Hagare & Ismaele agitur; sed quid per Hagarem & Ismaelem repræsentatur & significatur in Sensu Interno, nemini adhuc notum est; nec notum esse potuit, quia huc usque putavit Orbis, etiam Eruditus, quod Historica Verbi non sint nisi historica, & nihil penitus involvant. . . .

We have made these extensive quotations from the original edition of the "Arcana" for the purpose of showing by examples the way in which Swedenborg uses capitalized

words. It will be seen that the use of such words is not limited to the intermediate doctrinal chapters, but extends to all parts of the book—the introduction, preface, summary of contents, chapters quoted from the Scripture, and the exposition of the spiritual sense of those chapters. Moreover in very many cases it is perfectly clear from the nature of the words capitalized and from the context that they are used in their ordinary literal sense. Thus in the summary of the contents of Part I. the Latin equivalents for “Explanation,” “Experience,” “Context,” “Chapter,” “First Part,” etc., are all capitalized. So in the intermediate chapter on the resurrection of man from the dead, where Swedenborg describes his own personal experience, and speaks of the angels who occupied the province of the heart and those who sat near his head, the Latin words for “Angels,” “Heart,” and “Head” are capitalized; and yet is it not perfectly clear that this is a simple narrative of an event in Swedenborg’s life in which words are used in their plain, literal meaning? It may be noted, too, in this connection that while the word for “Heart” is capitalized in n. 170, it is not capitalized in n. 172, although evidently used in precisely the same sense in both cases. And again, in the preface to the second volume when Swedenborg says that “few believe in a Resurrection, and indeed fewer from among the Learned than from among the Simple,” is it not clear that he is referring to the beliefs of two classes of people in this world in regard to the resurrection from the dead?

Let us now briefly consider again the two passages from the “Arcana” specially referred to by our author in support of his theory. The first one is n. 2117, the whole number being as follows:

Quid Ultimū Judicium, pauci hodie sciunt, putant venturum interitu Mundi; inde conjecturā quod periturus orbis terrarum igne, una cum illis quæ in Mundo aspectabili sunt; & quod tunc primum resurgent mortui, & coram Judicio sistentur; mali tunc in infernum conjiciendi, & boni in Cælum ascensuri; hæc conjecturæ sunt ex Prophetis Verbi, ubi memoratur de Nova Cælo, & de Nova Terra, tum quoque de Nova Hierosolyma; non scientes quod Prophetica

Verbi prorsus alia significant in sensu interno, quam patent in sensu literæ, quod per Cælum non intelligatur cælum, nec per Terram terra, sed Ecclesia Domini in communi, & apud unumquemvis in particulari.

As we have already pointed out, this passage does not justify the rule attempted to be based upon it. In fact, taking the whole number into consideration, it proves just the contrary. It opens with the statement that few know at this day what the Last Judgment is; that men think it will take place at the destruction of the World (*interitu Mundi*); thence come the conjectures that the whole universe (*orbis terrarum*) will be destroyed by fire together with those things that are in the visible world (*Mundo aspectabili*). Nothing can be plainer than that Swedenborg is here referring to the ideas commonly held by the men of his day as to the Last Judgment and the end of the world. That world is the natural, visible (*aspectabili*) world. The word "World" must be understood literally; the whole passage would be meaningless otherwise. And yet, notice that twice in this connection this word "World" (*Mundi* and *Mundo*) is capitalized, so that according to our author's theory it *must* not be understood literally, and has no reference to the natural world. The same is true of the words "Heaven," "Judge" and "Judgment," all of which are capitalized, while it is evident from the context that all are used in their ordinary literal sense.

So, too, in n. 2129, where after speaking of the error resulting from a literal interpretation of the passage of Scripture which speaks of the Apostles sitting upon twelve thrones and judging the twelve tribes of Israel, Swedenborg says that these things signify the primary things of faith, and that

from these and according to these the Judgment upon every one takes place, and moreover it was shown that the Apostles cannot judge even one man, and that every Judgment is of the Lord alone.

Here, in the original Latin, "Apostles" and "Judgment" are both capitalized, although it is perfectly clear that it is

the Lord's Twelve Apostles, the men who were with Him in the world, who are referred to, and that the word "Judgment" is used in its ordinary literal sense.

We have already referred briefly to a passage cited by our author from "Conjugal Love," n. 156. He evidently regards this passage as a very important one, and we agree with him—though not for the same reason. The reference is to the explanation in the "Arcana" of the account in the second chapter of Genesis of the creation of woman by taking a rib from the man, and it is said:

All this is shown in the "Arcana Cœlestia," where the two books Genesis and Exodus are explained as to the spiritual sense. It is there shown that a rib is not meant by "rib," nor flesh by "flesh," nor bone by "bone," nor cleave by "cleave," but that the spiritual things which correspond to these are meant and hence are signified by them.

In the original Latin text of "Conjugal Love" this reads:

Quod non Costa per costam, nec Caro per carnem, nec Os per os, neque Adhærere per adhærere, intellecta sint, sed Spirituality, quae illis correspondent & inde per illa significantur ibi demonstratum est.

Now comparing this with our author's other key passage from "Arcana Cœlestia," n. 2117, already quoted, it will be noticed that in each pair of words the order of capitalization is reversed—that whereas in the citation from the "Arcana" the words quoted from the Scripture, and whose spiritual meaning is to be explained, are capitalized, and the words used in their literal meaning printed in small type; in the passage from "Conjugal Love" the quoted words are in small type, and the literal terms capitalized. To illustrate this put one sentence under the other, with a slight change in the order of the words, thus:

Per Cœlum non intelligitur cœlum, nec per Terram terra.
Per costam non intellecta sit Costa, nec per carnem Caro.
It will be seen that if our author's rule be applied to the latter passage it will turn it into utter nonsense,—making it mean the exact opposite of what is intended.

In the passage already quoted from "Arcana Cœlestia," n. 2129, there is a similar difference in the use of capitals. In some of the pairs of words there given, the word quoted from the Scripture is capitalized, but in one instance the order is reversed and it is the word used in its ordinary sense that is capitalized, "*imo nec Duodecim per duodecim.*"

Another passage similar in form to those referred to by our author will be found in "Arcana Cœlestia," n. 277, where it is said :

This is the internal sense. He who keeps close to the letter understands only that man must procure bread for himself out of the ground by labor or by the sweat of his face. By "the man," however, is not meant here an individual man, but the Most Ancient Church; neither is ground meant by "the ground," nor bread by "bread," nor a garden by "the garden," but things that are celestial and spiritual.

Here in the original edition of the Latin text, the only capitalized word is "*Ecclesia*" (Church); whereas, if our author's theory were correct, all the words above enclosed in quotation marks should have been capitalized. This omission is the more remarkable as the passage occurs almost at the beginning of the first volume, and if capitals had been used they would, according to his theory, have conveyed at the outset that priceless information which was withheld until the publication of the second volume.

One more quotation would seem to be decisive of the whole question. In the original Latin text of "True Christian Religion," n. 705, we read :

"*Quis non videt, quod in illis locis per Carnem non intelligatur Caro, nec per Sanguinem Sanguis?*" (Who does not see that in these passages Flesh does not mean Flesh, and that Blood does not mean Blood?) Here it will be noted that not one only but both of the contrasted words are capitalized.

Comparing the five passages above considered, we find that in "Arcana Cœlestia," n. 2117, the quoted word in each pair of contrasted words is capitalized while the one to be understood literally is not; that in "Conjugal Love," n. 156, the latter is capitalized while the former is not; that in

"True Christian Religion," n. 705, both are capitalized; that in "Arcana Cœlestia," n. 277, neither is capitalized; while in "Arcana Cœlestia," n. 2129, both orders of capitalization appear in the same sentence.

How can any rule of interpretation of capitalized words be deduced from a usage as variable as this? Moreover, in view of the passage from "True Christian Religion," what becomes of the doctrine that "a capitalized word *must* not be understood as the same word not capitalized"?*

Again, an examination of the original Latin text shows in numerous instances that in the same chapter, and frequently in the same paragraph, and even in some cases in the same sentence, a particular word is found both capitalized and not capitalized, though obviously used in the same sense in both cases. A striking example of this appears in the chapter in the "Arcana Cœlestia" entitled "The State of Little Children in the other life" (*De Statu Infantum in altera vita*), beginning with n. 2289. In this chapter—repeated in substance in "Heaven and Hell," n. 329—the word "*Infantes*" (little children) in its different forms occurs fifty times. In thirty-one instances it is capitalized; in nineteen it is not. In "Arcana Cœlestia," n. 2304, it

*In the October, 1918, number of the *New-Church Quarterly*, published in London since this article was written, the editor comes to the same conclusion as the present writer as to the significance—or rather the complete absence of significance—of Swedenborg's use of capitals. A comparison of Swedenborg's manuscripts with the original printed editions showed numerous discrepancies in the use of capitals, and the editor says: "The result of our investigations is to establish it beyond doubt that, broadly speaking, the capitalization is not Swedenborg's at all, but the printer's. To proceed now to particulars. In the ms. of A. C. 2117 the first Terram has a capital 'T,' and the second a small; but the first 'Cœlum' has an an unmistakably small 'c'; the 'c' of the second 'cœlum' may be a capital, but of this we could not be certain. Accepting it however as being so, the ms. gives: 'Per cœlum non intelligitur Cœlum, nec per Terram terra'; which does not fit in with the theory before us at all. In A. C. 2129 the ms. has not a single capital in the whole series of cited words! The same is the case with A. C. 7780 [a similar passage], not only in the ms., but in the *editio princeps* as well."

occurs in both forms. The chapter closes with this instructive statement:

At the end of the preceding 17th chapter of Genesis the Final Judgment is treated of, and at the end of this 18th chapter the state of little children in the other life, in both cases from experience of things which have been heard and seen in the world of spirits and the heaven of angels.

With this plain statement before him, can any unprejudiced person read this chapter and not believe that Swedenborg meant that what he wrote should be understood literally—that "*Infantes*," whether capitalized or not, means "little children," and that the whole chapter tells us of the actual experience of little children who have been taken from this world in infancy and brought up by the angels in heaven? Surely, a chapter which has brought unspeakable comfort to so many bereaved hearts is not to be lightly allegorized away by depriving its words of their plain natural meaning.

Hundreds of other passages might be cited from the Writings where capitalized words are plainly used in their literal sense—so plainly that it seems almost inconceivable that any one should interpret them otherwise. We will quote only one, taken almost at random from "Conjugal Love," and retaining the capitalization of the original Latin:

The things pertaining to rational Wisdom are designated by various names; in general they are called Knowledge, Intelligence and Wisdom; but in particular, Rationality, Judgment, Talent, Learning, Sagacity; but, as there are Knowledges peculiar to every one in his occupation, these are therefore of great diversity; for example there are knowledges peculiar to the Clergy, peculiar to Magistrates, peculiar to the various Officials under them, peculiar to Judges, peculiar to Physicians and Chemists, peculiar to Soldiers and Sailors, peculiar to Mechanics and Workmen, peculiar to Husbandmen, and so on; to Rational Wisdom pertain also all the Knowledges into which youths are initiated in Schools, and by these afterwards into intelligence, and are called also by various names,—as Philosophy, Physics, Geometry, Mechanics, Chemistry, Astronomy, Jurisprudence, Politics, Ethics, History, and many others through which as by doors they enter into things rational, whereby rational Wisdom is formed. (Conjugal Love, n. 163.)

In the next number the names of the Virtues pertaining to moral Wisdom as Temperance, Sobriety, Probity, Benevolence, etc., are all capitalized, as well as the names of the Spiritual virtues, Love of religion, Charity, Truthfulness, etc.; and then it is said:—"These and those Virtues may, in general, be referred to love and zeal for Religion, for the public Good, for Country, for Fellow-citizens, for Parents, for Wife, and for Children."

It is a significant fact that while capitalized words are, as we have seen, used freely in the first volume of the "Arcana," published in 1749, the passages which our author claims to be the key to the true meaning of these words are in the second volume, which was not published until 1750; and even then not at the beginning of the volume. It would appear, therefore, that for a year the readers of the first volume were left in absolute ignorance of the vital significance of these capitalized words, and had no reason whatever to suppose that Swedenborg used them in other than their literal meaning.

The practical difficulties in the application of our author's theory to the interpretation of the Writings are many. We will mention only one, and that not one of the most serious. Throughout the Writings we find capitalized words, sometimes at the beginning, sometimes in the body of a sentence. Swedenborg, of course, follows the universal custom of capitalizing the first word of every sentence, as well as all proper names and words personified. How are we to know what interpretation to give to such words? It is a serious dilemma. If we assume that they are to be construed literally we may miss the profound significance given to capitalized words. On the other hand, if we assume that they belong to the latter class, we may be giving them an importance and a meaning not intended by the writer. This is only another illustration of the vague, unscientific character of this scheme which our author attributes to Swedenborg. Swedenborg was a scientist, a man trained to accurate and systematic habits of thought and expression. Even assuming that, as our author claims, he was writing in

parables, it seems incredible that such a man should have adopted a cipher so uncertain in its application, and equally incredible that he should have made no mention in his writings that he was using such a cipher, leaving the knowledge of that fact and the key of the cipher to remain hidden from his readers for a century and a half after his death.

It is, of course, absolutely vital to our author's argument to prove that Swedenborg capitalized his words in this way only in his theological writings, since if he did the same thing elsewhere, where the capitalized words could have no spiritual signification, it is evident that the mere use of capitals cannot have the effect which he attributes to it. Accordingly, he declares that "this practice is confined to his theological works, and does not extend to his scientific works." This is a mistake. It is true that in Swedenborg's earlier scientific works, including the "*Principia*," capitals are seldom, if ever, used except in the modern way, but in the "*Animal Kingdom*" and the "*Economy of the Animal Kingdom*" capitals are used even more freely than in the theological works, and in the same manner, and apparently for the same purpose. Here, of course, there can be no pretence that any spiritual meaning is involved. The opening paragraph of the original Latin edition of the "*Animal Kingdom*" is as follows:

Nihil usquam est Veritatis luce exoptatius & dulcius, inde enim Sapientia: Mens, dum agitur obscuris, distrahitur dubiis, torpescit ignotis & contristratur falsis, ut primum Veritas tanquam ex caliginoso Abyssso emergit, actutum effulget illa, sicut Sol discussis nebulis, vel sicut Aurora repulsis tenebris. Etenim Veritates in Intellectu seu Mente rationali sunt tanquam Lumina aut Radii in Visu oculari; Falsa sub specie Veri sunt veluti Lumina fatua seu Phosphori; Dubia, sicuti Nubes aut Umbracula; ipsaque Ignorantia est Caligo & Noctis imago; ita unum repræsentatur in altero.

The work on "The Worship and Love of God" also is very freely capitalized.

What, then, is the significance of Swedenborg's use of capitals, so far as it differs from modern usage? In the

opinion of the writer it has no significance whatever as affecting the meaning of the words capitalized—no more significance than the use of the different kinds of type which, as we have seen, were employed in the several divisions of the “Arcana” and other works. As every one familiar with the literature of Swedenborg’s day knows, it was a common practice to capitalize any words that the writer regarded as important, or on which he wished to lay emphasis. As an illustration, take the following extract from a letter of Samuel Adams to James Warren, written in 1772, and printed in the “Massachusetts Historical Society’s Collections”:

For the sake of their own Ease or their own Safety, they preach the People into paltry Ideas of moderation: But in perilous times like these I cannot conceive of Prudence without Fortitude; and the man who is not resolved to encounter and overcome Difficulties when the Liberty of his Country is threatened no more deserves the Character of a Patriot, than another does that of a Soldier who flees from his Standard.

See also the “*Opera Philosophica*” of Johannes, Clericus, published in Latin at Amsterdam in 1704, and the “*Historica Ecclesiastica*,” by the same author, published in 1716.

Our author himself refers to this practice, saying that Swedenborg “made use of what was a common practice in his day (see the writings of William Penn), i.e., by marking his significant words with capitals.” Is it not a fair presumption that Swedenborg, in adopting this common practice, made use of it for the same purpose as other authors of his day, and for no other?

As Mr. McGeorge says that “no one should accept as true what we read in the present translations” of Swedenborg, it seems proper to say a few words on this subject. That even the recent translations—including the Rotch and Library editions, which are specially criticized—are not entirely free from faults, and that there is still room for improvement, may be freely admitted. The time, apparently, has not yet come for the production of a perfect

translation. But no unbiassed critic will admit the truth of the sweeping assertion above quoted. With very few, if any, exceptions, the errors are minor ones, not affecting the substantial accuracy of the translations as a whole. Indeed, most of them are defects rather than errors—failure to preserve the exact shades of meaning of the original Latin words. We feel sure that the scholars in the Church will agree that, with all their defects, our present translations are substantially correct, and may be accepted as such by all who look to Swedenborg's writings for instruction.

While the charge above quoted is made without qualification and in the broadest terms, it is based, as our author afterwards says—page 382 of the July number of the REVIEW—on the failure of the translators to adopt his theory as to the proper translation of Swedenborg's capitalized words—a theory of translation which is, to say the least, a peculiar one. Assuming that “words that are capitalized do not have, and must not be understood to have, the signification of the same words not so marked,” the gravamen of his charge against the translators is that they “persist in giving to these marked words their ordinary signification.” What other signification, pray, should the translator give to them? It is not his business to bring out a hidden meaning, if there be any, not expressed in the language of the original. His duty is simply to express in one language what he finds written in another. Swedenborg wrote in Latin, the common vehicle of thought among the learned men of his day. The words that he used were the Latin words that best expressed the thoughts that he wished to convey to his readers. It is the translator's business to convert these words into their English equivalents as accurately as possible—to put the reader of English into the same position as the reader of Latin whom Swedenborg directly addressed. It may be desirable that Swedenborg's capitalization should be followed in the translation, but, however that may be, it clearly is no part of the translator's business to substitute for the ordinary meaning of the Latin words ideas which Swedenborg says in other parts of his

writings, and in quite different connections, are spiritually signified by those words. This would not be translation, but interpretation. To call it translation would be an abuse of terms. It would not put the English reader in the same position as the Latin reader. The latter would see before him, for example, the word "*terra*." This might or might not suggest to him that elsewhere Swedenborg gives this word a spiritual meaning. What would be obvious to him would be that here is a word the ordinary signification of which is "earth." But the reader of an English translation made in accordance with our author's theory would find no mention of "earth," or any intimation that Swedenborg used the Latin equivalent of that word. In its place he would find something entirely different—something not in the Latin text at all. It is much as though in translating the book of Genesis into English we should substitute for the English equivalents of the Hebrew words the spiritual signification of those words as given in the "*Arcana*." A book so written would not merely not be a correct translation of what Swedenborg wrote; it would be an entirely different book—a mosaic of thoughts selected from different portions of the Writings at the pleasure of the "translator," and substituted by him for the words of the text. The "translator" would be the author; not Swedenborg.

It is by no means the least of the serious objections to "translating" Swedenborg in this way, that it would deprive us of some of the most beautiful and instructive descriptions which he has given us of life in the heavens and in the world of spirits. For example, as we have already pointed out, the word "*Infantes*" in the chapter of the "*Arcana*" entitled "The State of Little Children in the Other Life" (*in altera vita*), is very frequently capitalized, and therefore, according to our author, cannot mean "little children." Moreover he says that "*in altera vita*" does not mean "in the life after death," but "in another spiritual state," so that, according to his theory, this remarkable chapter tells us nothing whatever about the lives of children in heaven. Elsewhere, too, he repeatedly insists that "*Mundus Spir-*

ituum" is incorrectly translated the "World of Spirits"—which is the literal meaning of the words—and therefore does not signify the intermediate state between heaven and hell, but a certain spiritual state of men in this world.

Swedenborg constantly refers to his experiences of "things heard and seen" by him in the spiritual world. In the strongest terms, and by detailed descriptions, he endeavors to impress upon his readers the reality of that world, the fact that life in that world is to the outward appearance like life in this world. His descriptions, his narratives of what he saw and heard there have all the vividness and picturesque quality of the reports of an eyewitness; yet all these, or at least a large proportion of them, if interpreted as our author would interpret them, are no longer narratives of "things heard and seen." They have lost all their objective reality, and have become merely parables.

But, besides his criticisms of the translations of capitalized words, our author attacks the correctness of other translations on the ground that they are not literal. Some of his suggestions are improvements on our common versions, but, generally speaking, the differences are merely differences of form, and in some instances they betray a lack of intimate knowledge of the Latin language. The charge that "probably the greatest mistake that has been made in this matter of translation is the effort to make it in rhetorical English" is not well founded. What the recent translators have sought to do is to render the Latin text into idiomatic English, which is a very different thing. Every language has its own peculiar idioms, expressions which vary from the strictly literal meaning and grammatical forms of the words. To deal with these calls for something more than the knowledge gleaned from the lexicon and grammar. No one, for instance, would translate literally the French salutation, "*comment vous portez-vous?*" Nor would any skilful Latin translator render the words "*est mihi liber*" by the literal form "a book is to me," instead of the exact and proper English equivalent, "I have a book."

As a further illustration, take our author's objection to the translation of "*angeli*" as "*the angels*." There is no article in the Latin language, so that "*angeli*" may properly be translated either "*angels*" or "*the angels*." While there is a marked difference between these expressions, it is only from the context that the translator can ascertain which form to employ in a given instance. The great difficulty in all translation, what calls for the greatest skill on the part of the translator, is to render these idiomatic expressions of one language into equally idiomatic expressions of another. He who best succeeds in doing this produces the best and most correct translation. The skilful translator must be thoroughly imbued with the spirit of both languages. To us Latin is a dead language. Few even of our college professors really understand it. In Swedenborg's day it was still a living language. Not until some scholar in the New Church shall, in addition to the thorough mastery of his native tongue, have steeped himself in the Latin of Swedenborg's day (which in some respects is quite different from classical Latin), and made himself familiar with the ideas and forms of expression of the philosophers, theologians and other learned men of that period,—in other words, put himself as far as possible in Swedenborg's position as a writer,—shall we have a really adequate translation of the Writings. It is no reflection upon the scholarship of our recent translators to say that, while their work is in general accurate and reliable, it still leaves something to be desired.

Another point in connection with these articles should not be overlooked; namely, the peculiar interpretations our author has given to some statements in the standard translations of the Writings, in contrast with his own translation of the passages in question. We call attention to them, only lest it should be supposed that these passages have been understood to teach what our author suggests that they do.

Thus, on page 235 of the April number of the REVIEW for 1917 he quotes from the Library Edition of the "*Arcana*," n. 5398:

For man is so evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord (if he has received it) be withheld from sin and kept in good (*ut solum ex misericordia Domini si eam receperit, a peccato detineri, et in bono teneri*).

And he goes on to say:

We find it here stated that man is only delivered from his evils by the mercy of the Lord—which is faith alone in its worst form, but in the little parenthetical clause . . . an idea that is most revolting is inculcated, that the Lord denies his mercy to some.

He continues his comment by saying that "*Misericordia*," being capitalized, does not mean "mercy"—which, our author to the contrary notwithstanding, is precisely what it does mean, being the literal translation of the word. Then, to show that with this translation the clause above quoted is inconsistent with what Swedenborg elsewhere teaches, he refers to the numerous passages where it is said that no one is saved by the "*mere* mercy" or "*immediate* mercy" of the Lord, entirely ignoring the effect of these qualifying terms, and the plain meaning of the passages referred to, which is that the Lord never interferes with man's freedom, and therefore cannot by a mere act of mercy save a man who is not willing to do the things essential to salvation. That it is only by the mercy of the Lord, constantly exercised toward every one, that a man is withheld from evil, is a doctrine so explicitly taught by Swedenborg that we are surprised that our author should question it.

Then, attacking the accuracy of the translation, our author says that "*recepit*" is wrongly translated "receive"—that "*cipio*" is the Latin word for "receive." Now, *cipio* does sometimes mean "receive," but its root and usual meaning is "seize," "take," as illustrated by the word "capture," which is derived from it. *Recipio* usually means "receive," and is not improperly so translated in this instance. We agree, however, that the meaning is more fully brought out by our author's suggested translation, "if he shall take it to himself," or more properly "if he shall have taken it to

himself." But the most singular part of our author's criticism is his assumption that translating "*recepit*" "receive" makes the clause mean that the Lord denies his mercy to some. Surely, no one else ever so understood it. There is really no substantial difference in meaning between the two translations. The Lord's mercy is freely offered to all, but some do not receive it or take it to themselves. The criticism ignores the difference between offering and receiving, and so puts a meaning into the clause as commonly translated which the words themselves do not convey.

Again, consider what the author on p. 398 of the July number of the REVIEW calls "the blasphemous statement that 'every child derives his soul . . . from his human father,' instead of from *the* Father, the Lord Himself, the only source of life"—the latter part of this statement being our author's comment. Did any New-Churchman ever understand from this or any other translation of these words that the soul of the child was *created* by the human father, which is the meaning that our author seems to attach to them? Both the human father and the mother have their respective parts in the evolution of the infant, but both internal and external—the soul and the body—are from the Lord. In the wonderful and mysterious process of the creation of a new human being the Lord acts through human mediums. Is there anything blasphemous in the assertion that in this process the soul of the child is from the human father? How otherwise are we to understand what we are told over and over again that when the Lord took upon Himself a human nature, that which in the case of men is from the human father was directly from the Divine Father, in that respect differing from all merely human beings?

Again, our author has twice—once in each of his articles—severely criticized the statement in the translations, that "All men are born into evils of every kind." This statement is made in "Heaven and Hell," n. 293, and substantially in "Arcana Cœlestia," n. 8550, where it is said that "every man is born of his parents into the evils of the love of self and of the world," and in many other places. "Every par-

ent," he says, "that has been blessed with a dear innocent baby knows that this statement is false." Of course these passages do not mean, as our author seems to imply, that infants and little children are in actual evils. It is made abundantly clear, as for instance in n. 342 of the chapter in "Heaven and Hell" entitled "Little Children in Heaven," that the evils referred to are hereditary ones, derived from parents and ancestors, which are never chargeable against those in whom they exist. So understood, the statements above made, which Swedenborg repeats in substance over and over again, are literally and absolutely true. In the chapter last referred to, Swedenborg says that when he inquired whether little children are free from evils because they have no actual evils, like adults, he was told

that they are equally in evil, indeed that they are nothing but evil; but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. For this reason also children after they become adults in heaven, lest they should be in a false opinion of themselves that the good with them is from them and not from the Lord, are sometimes let back into their evils which they have received hereditarily, and are left in them until they know, acknowledge and believe the truth of the matter. (Heaven and Hell, n. 342.)

And he goes on to illustrate this by the experience of a king's son who had died in infancy and grown up in heaven, who was thus made to see that he had a disposition to dominate over others.

And so, in several other places our author has made statements, which, to say the least, are very loosely expressed. Thus he says that "*Verbum* [the Word] does not mean the Bible or the Sacred Scriptures, although it includes that," and that "we persist in calling the Bible the Word as if it were all of Divine Truth"; and in confirmation of this criticism he refers to the title of the "Doctrine of the Sacred Scripture" as showing the term that Swedenborg used when referring to the Bible. It is true that the "Word" as used in the first chapter of John does not mean the Bible,

but the Divine Truth, and that in many places Swedenborg uses the word in that sense; but it is equally true that in hundreds of places he uses it as synonymous with the Sacred Scripture. Thus he speaks of "reading the Word"; "the books of the Word"; "the Word of both Testaments," etc.; and in the opening summary of his great work he describes it as "*Arcana Cœlestia, quæ in Scriptura Sacra, seu Verbo Domini*"—the Sacred Scripture or Word of the Lord. Of course our author is perfectly familiar with this use of the term in the Writings, and in fact he uses it himself in this very article, which makes it the more regrettable that he should make such sweeping statements as those above quoted, which as they stand are manifestly not true.

There are a number of other statements in these articles which are open to similar criticism, but it seems unnecessary to consider them in detail, as most, if not all of them, have some relation to the author's theory of capitalization. We cannot, however, refrain from calling attention to one very remarkable statement on p. 382 of the REVIEW for July, 1918, and since repeated by our author in an article in the *New-Church Messenger* (Nov. 27).

In a paragraph entitled in italics "A Remarkable Condemnation of the Translations," he quotes from Mr. T. M. Gorman's Address to his Readers, prefixed to his translation of Swedenborg's "Worship and Love of God," as follows:

"Swedenborg must be taken as a whole, his genuine works studied as a whole, and in detail, if he is to be understood. It is said, his genuine works, for he has long been the victim of voluminous and wicked forgeries, hitherto unexposed."

Our author then continues: "As a lawyer, I would not designate these productions as forgeries, because that word implies evil intention, which I am sure was lacking." By "these productions" he assumes that Mr. Gorman is referring to translations of Swedenborg's writings, which is not the fact. It is true that in an earlier part of his "Address" Mr. Gorman, who wrote more than thirty years ago, severely criticized a volume of the "Arcana" then recently published

in England, but he did so on the ground that it was inaccurate—even saying that the translators understood neither Latin nor English. But in the passage above quoted it is quite clear that he is not speaking of translations at all. When he speaks of “forgeries,” he means just what the word implies, namely, works attributed to Swedenborg, but of which he was not the author. This is evident from the sentence following the one quoted: “Among his numerous *published* and of course undoubtedly *authentic* works, two in particular must be sedulously studied. . . . These are the ‘*Prodromus Philosophiæ*,’ etc., and ‘*De Cultu et Amore Dei*.’” The “forgeries” were books not *authentic* works of Swedenborg.

We will only touch briefly on one more subject—the claim that Swedenborg’s writings contain a spiritual sense. By this we understand our author to mean not merely that fuller and deeper understanding of the truths set forth in the Writings which comes to every one who reads and studies them as an aid to a regenerating life, but a discrete sense in which words have a secret meaning entirely different from their natural signification, as the words of a parable contain a spiritual or moral lesson, or as the words of Genesis contain the spiritual sense set forth in the “Arcana.” Thus he says on p. 226 of the April number of the REVIEW:

The Writings are not a mere commentary on, but the “Opening of the Word,” and must necessarily follow it in every respect. In any event I am sure that the humble and devoted “Servant of the Lord” would follow his Master, and would not seek to improve on the method which Divine Wisdom had declared was the proper and only way of imparting truth. He therefore taught in scientific, which are all parables.

With these assertions we cannot agree. In the first place the very fact that the Writings are the “Opening of the Word,” an exposition of its spiritual sense, shows that their character and purpose as compared with the Word itself are so different, that far from “following it in every re-

spect," they would necessarily be written in a very different way. The Lord's words are Divine words. As recorded in the Scripture every word is holy, the expression of infinite Divine Truth. Even our author does not claim this for Swedenborg. Swedenborg was not writing a new Scripture, but unfolding the spiritual meaning of the Scripture already written. It was his office as the Servant of the Lord to give to the world the internal sense of the Lord's parables, which had remained hidden ever since the Lord spoke them to the multitudes in Judea and Galilee—not to substitute new parables in their place. How can it be said that this work of explanation, unfolding, is so like the original revelation in the Word that the same methods must be followed in both cases? In fact there is no analogy whatever between them.

Nor is it true that Divine Wisdom has declared that teaching by parables is the "proper and only way of imparting truth." Even our Lord's teaching was not all in parables. He so taught the multitudes, but to his disciples he explained the meaning of these parables, and very much of his teaching to them as well as to others was not in parables at all.

There was nothing in the work entrusted by the Lord to Swedenborg that called for the writing of parables, nor is there any proof—unless we accept our author's theory of capitalization—that he ever wrote any. When our Lord spoke in parables he told his disciples that he was so speaking; but Swedenborg nowhere even intimates that he is writing parables, or that his words have any esoteric or hidden meaning. Nor is there any apparent reason why he should hold back or conceal anything. The time had come when the mysteries of faith, the hidden things of the Word, were to be made manifest in the light of the Lord's Second Coming. Is it reasonable to suppose that he would put these explanations into forms that concealed their real meaning? Was their **real significance** to remain hidden for nearly two centuries? On the contrary, there is every reason why he should endeavor to make his exposition of the truths revealed to him as full and as plain as possible, trusting that

in the future men would come into such better states of mind and life that they would understand and appreciate what he had written. And this appears in fact to have been his attitude, notwithstanding what he frequently says of the lack of spiritual intelligence among the men of his day, and his doubts whether many were prepared to accept his teachings.

It is apparent that our author's doctrine of a spiritual sense in the Writings is closely bound up with his theory of capitalization, which we have shown to be untenable. It is the capitalized words that he relies on as furnishing the key to this spiritual sense. Without them, interpreted as he interprets them, his doctrine falls to the ground.

In the foregoing article the writer has not attempted a full discussion of our author's theories, nor to answer all the statements that seem to him open to criticism, but has confined himself to some of the most obvious considerations, and to a few of the instances where our author's want of precision in the use of language has resulted in statements apparently not in accordance with facts; nor has he undertaken to speak of the interesting subject of "Scientifics," which if properly presented would open up a field too wide for the purposes of this article. In conclusion, it is needless to say that, while we have disputed the accuracy of many of our author's statements, we regard his mis-statements as wholly unintentional. We know him as one of the most active, earnest and sincere members of the Church; and, while we do not agree with his theories of translation, or with the conclusions that he has drawn from them, we respect his zeal and industry, as well as the pains he has taken in elucidating what he sincerely believes to be the truth, and we are indebted to him for new and interesting views on many points. It is certainly encouraging to find a man willing to devote so much time and thought to the study of the Writings, whatever we may think of the conclusions at which he has arrived.

CHARLES M. REED.

THE NEW AGE AS AN EFFECT OF THE LAST JUDGMENT AND THE GREAT WAR.

BY CARL R. LINDSTROM, D.D.S.

HISTORY is the outside of that of which psychology is the inside. The motives of the human soul and the ideals of the human mind work themselves out in events and institutions; and that is history. A true knowledge of events and institutions, therefore, involves a knowledge of the motives and ideas that lead to their becoming. After this knowledge has been acquired, one associates, more or less clearly, forever after, the states of mind that led to the accomplishment of the event, or the establishment of the institution, with the name of the thing whenever it occurs.

All knowledge is based on some simple perception; but through the processes of association the original perception is made to yield new ideas, which are called apperceptions, and this process seems to be capable of endless development. For example: The word "home" yields to the immature and uncultivated mind, the few simple ideas represented by the words "shelter, warmth and food." But to the person of rich and varied culture, the word "home" suggests innumerable ideas—even including the idea of Heaven itself ("In my Father's house are many mansions").

So in ancient time when there was developed a great political and military institution out of the love of ruling over men and as a means of possessing their goods, the wise Prophet, Isaiah, and all wise men thereafter, who understood the real psychology of that great historical institution, adopted the habit of using the word "Babylon" as a type for those states of mind that had given birth to the great institution. When many centuries later, there grew up another great power on the banks of the Tiber, with

substantially the same motives and ideals, not only the author of the Book of Revelation, but all the wise men of the early Christian Church, at once recognized that, despite the difference of time and conditions, here was only another Babylon fighting for its evil supremacy over the new humanity that was being born into the world through the infant Christian Church.

In this world ordinary men live mostly in the plane of perception. Only the poet and the seer live mostly in the plane of apperception,—where a symbol stands not only for some given thing, event or institution, but also for all the ideas and emotions that have been associated with it through all the time of its development and of its influence upon mankind. In the spiritual world men live altogether in this plane of apperception; and names never appear to them simply as a perception of a thing, event or institution, but always accompanied by all the ideas associated with that name in the history of the individual spirit, or as acquired by him through the history of mankind.

In the normal development of the human mind, the relation between the name and its true associations is maintained by the light flowing into the natural mind from Heaven, through the Spiritual World. There are those, however, who find it for their interests to interrupt the natural correspondence between symbols (things, events, institutions) and ideas, and to prepare in the minds of their pupils wrong associations, and thus develop false apperceptions. Thus the love of dominion over the souls and minds of men developed its double form of false culture in the Church organizations. This false culture led specifically to the control of the emotional nature by the Roman Catholic priesthood, and of the intellectual nature by the Evangelical and Reformed. This false system was carried over into the Spiritual World, and resulted in the building up of vast societies there,—which Swedenborg calls “fictitious Heavens.” The “false Heavens” so obscured the light flowing down from Heaven from the Lord into the minds of men, that there was no longer any true apperception of

the real nature of truth and good. Thus it became necessary for the Lord, with the help of the angels, and of such individuals upon the earth as were able to cooperate, to clear away these false Heavens so that the light might once more shine into the human mind, and restore true rational and spiritual apperception. Swedenborg was the leader in this cooperation from the earthly side.

This clearing up of the Spiritual World has left the minds of men more free to see the associations of the words Babylon and the Dragon. But the judgment of the ecclesiastical and theological worlds was to be still further extended, even down to the plane of the political life and ideals of men :

Therefore rejoice ye heavens and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Revelation xii, 12.)

It should be known that the words Kaiser and Cæsar are the same. Not only are they the same in form, but in substance. The German Emperor was the direct successor of Roman Cæsar. The throne of the Cæsars was gradually usurped by the Barbarians, until there was established "The Holy Roman Empire," of which Gibbon said that it was neither holy nor Roman. In truth it was not holy, and it was Roman only in its state ideal, and in its military ideal. Its emperor was German. But in its state ideal or purpose, it was another Babylon. Thus the great war that is coming to a close, is an extension of what took place in the "World of Spirits at the time of the Last Judgment." How this judgment is being carried out in all the social, economic and industrial life of the world, is now the subject for our consideration.

Four years of war on a colossal scale, involving peoples as well as governments, civilians as well as combatants, as no other war ever has, have wrought changes in the ideals, habits and laws of humanity so drastic and revolutionary that everywhere men are saying "A NEW WORLD is born."

To be sure there is a minority which challenges such a claim. It is made up of persons who recall that there have been other wars on a large scale, and previous overturning of dynasties and recasting of national boundaries, and this without any noticeable results in the transformation of humanity, or the extinction of the old factors of human nature, which abide in spite of any changes in the forms of government. These critics do not seem to be affected by the current hope and trust in the arrival of a better day, even when it is pointed out to them that the principles of democracy and not of autocracy, are to shape the decisions of the Peace Conference, and that the dominant personality at that conference is a preacher of justice and righteousness. They say that the Alliance which was formed to keep the peace, following the Congress of Vienna, also called itself "holy," and professed to be guided by principles of altruism. Examination of the claims of the optimists, or the party of the hopeful who believe that the New Day and the New World have come, discloses that their whole case rests on the assumption that the Paris Conference is to create a federation of nations which will become a supernational dedicated in all sincerity to peace, and empowered to enforce it if need be,—usually by the power of the world public opinion concentrated on the offending nation, and on extraordinary occasions using the federated police power to arrest and punish an offender. These sane internationalists and believers in the New Day, frankly admit that unless some such action as this is taken at Paris, much that the war has taught humanity as to the benefits of righteousness, sacrifice of self and of wealth to an ideal of honor and decency to be preserved at any cost, may be lost. Hence these thinkers, together with the masses of humanity throughout the world, who feel the need of abolition of war but do not quite see how it is to be brought to pass, are usually to be found on the side of the President of the United States, as he commands the attention and homage of the world as the great definer of the spirit of the new age and the great working champion of its realization; since by

the hand of Providence, the President not only is a statesman with vision and courage, but also the head of a great nation, who, to gain his idealistic ends, has more fiscal, political and military power at his disposal, than any other delegate to the Conference. If he wins his programme, humanity will leap forward. If he is hindered by treason at home, or by craft abroad, Europe may see the last vestiges of her civilization swept away by anarchy posing as democracy on the one hand, and on the other America and Asia may be the only continents left dedicated to an orderly internationalism.

Consider for a moment how the continents of the globe have been brought together by the fact that, though most of the fighting has been done in Europe, the combatants on sea and land have been drawn from every continent without exceptions, Brazil as well as Japan sending her ships and sailors, and Australia, Algiers and Indo-China their men, and both Canada and India their men and foodstuffs. Geographically considered it is a smaller, more amalgamated, more neighborly sort of world that emerges from the struggle of its inhabitants; and nothing that is, or is not, done at Paris can restore ante-bellum conditions. Man has devised ways of mobilizing the entire population of continents for combat on the field and for industry at home.

It is a fact full of significance to men and nations of the morrow that may have plans to conquer peoples and seize further territory, that they must hereafter reckon with the possible resistance of the *whole world*, to any carnal or militaristic lusts they may be tempted to indulge. Similarly the war has undermined old racial aloofness, and arrayed as co-partners in strife for victory, peoples hitherto unwilling to fraternize on any extensive scale. Teuton, Bulgarian and Turk have gone down to defeat together, and Caucasian, African, Mongolian, Anglo-Saxon, Celt, Latin, Slav, Hindu, Japanese, Negro, and American Red Indian, have given life and treasure together, that victory might come; and in the process, racial prejudices have been partially, if not wholly, dissolved, and the races have been taught that humanity is

one in its attributes of courage, heroism, endurance, and subordination of the ego to the ethical ideal.

Of a like sort has been the submerging of religious differences,—so often the source of war in the past, on the part of Christians, Jews, Mohammedans, Brahmins, Confucians, Buddhists and Shintoists,—in a common ethical and spiritual ideal that they all felt was being imperilled by Prussia, as supported by her teachers of philosophy and science, and incarnated in her dynasty, which claims alliance with, and protection from, a tribal God. It is inconceivable that these rival faiths should again allow their differences on the creedal, ritual and polity sides of religion, to renew their former feuds. Even their peaceful methods of propaganda, as, for instance, the Christian foreign missionary enterprises, never again can be as exclusive and patronizing and dogmatic as they have been in the past.

But the New World not only is to be smaller, geographically considered, and more neighborly as between continents, it is not only to have fewer racial prejudices, lynchings and Jim Crow cars, and more irenic relations between religionists of all names, but it is also to have fewer emperors and kings, and more presidents of republics, fewer privileged minorities and aristocracies, and more democracies. The "Divine Right" myth has now practically disappeared; and even excellent constitutional monarchs like George of England, Albert of Belgium, and Emanuel of Italy, may be the last of their lines, so swiftly is Europe being transformed in its social structure. That transformation may or may not go to the extreme of substituting the soviet or socialistic form of government for the absolute or constitutional forms of monarchy, or for the representative form of republicanism as in France and Switzerland. But whether it does or not, the fact remains, that authority is passing from the few to the many, and the feudal structure of a nominally graded form of society has gone by.

This is the case, too, in industry and commerce, and in the economic as well as in the political realms of human activity, partly because of the propaganda of reformers

prior to the war, but also, and to a greater extent, because of the experience which the non-combatant as well as the combatant population of the world has had since August, 1914. To maintain the credit of nations, finance the huge costs of war, transport the vast armies across the seas and continents, and feed them en route and in camp, to ration the even greater armies of manufacturers of war supplies, and provide relief on a gigantic scale for the families of soldiers, for fighters at the front, and for workers mutilated or diseased while engaged in making war supplies, nations have had to give up competing for diminished stocks of food supplies; they have had to co-ordinate all the material resources of the continents, and surrender to expert distributors the allotment of ships, railway equipment, fuel, munitions, medical supplies, and the essentials of life, on its wealth-creating side. Moreover, with the advent of peace, the task of the reconstruction of a devastated world is so huge, the cost so great, and the necessity of swift and effective action so urgent, that much of this co-operation between nations, and between the subjects of nations who traffic in goods and who control methods of transportation, must continue. The free-for-all methods of former-day competitors have passed. Hoover, and not Rockefeller, is the symbol of the genius of the business of tomorrow.

Much the same trend may be seen in education. Whereas the unit in the United States was formerly the local community, the best of before-the-war and all war experiences have shown that it must give way to state and national control. An inherited British ideal of higher education, cultural in form, for the few who can afford to pay for it, is being superseded by the ideal of compulsory education for all, and by methods that develop body as well as mind, and that prepare the youth of both sexes for their vocations as well as avocations.

If it be asked what is the unifying conception or idea or ideal that binds all these many outstanding trends of contemporary democracy together, the answer is that it is the idea of co-operation and service rather than that of com-

petition. Individualism and egoism have not been found workable any longer, without war following in their train. The continents, the races, the religions, the classes, and the many varieties of producers of wealth the world over, all have been driven together by a great and common peril, and forced to experiment, on a huge scale, with the workings of the spirit of fraternity, team-play, comradeship, call it what you will. They suffered defeat after defeat, until they pooled their resources, military, economic and moral. Foch, when given full power over the allied military forces, snatched victory out of impending disaster.

Wilson has defined the moral and spiritual ideals for the allies, and is to be forever known as the Jefferson who wrote the Declaration of the Interdependence of Nations. Now Hoover and men of his sort are to help make the international co-operative movement work in the field of transportation and food conservation.

To persons interested in religion, a most natural question, arising from consideration of any such facts as have just been set forth, is this: Is there anything in the realm of institutional religion which foreshadows a like breaking down of barriers, a similar eliminating of prejudices, a corresponding emphasis on co-operation as contrasted with competition? Fortunately for humanity an affirmative answer can be given.

Sectarianism, whether broadly or narrowly defined, is under attack, and has to justify itself at the bar of a world idealism that will not be satisfied with the old answers. In the readjustments which Russia, Central Europe and the Balkans are to undergo, both the Orthodox Greek and the Roman Catholic Churches are to be forced into greater harmony than before the war, if for no other reason than that the cause of all religion is imperilled by much of the proletarian uprising with its purely materialistic and unreligious bias. The same will be true of Germany. In France and Belgium anti-clericalism and unreligion will be met by a revived spiritualized church, that makes less of dogma, and more of ethics and vital Christian living. Anglican-

ism and non-conformity in England and in the British domains have been driven by the common peril and woe into a nearness that bids fair to put an end to the century-long fight over the validity or non-validity of episcopal and non-episcopal forms of ordination, over ritual, and over issues of polity. In the United States the affiliation of Roman Catholics, Protestants and Jews, in preventive, remedial and recreational work among the soldiers of the army and the men of the navy, whether stationed at home or fighting abroad, has made impossible in the future any restoration of pre-war suspicions and animosities, and has permanently undermined the authority of dialecticians in either group who would still have their co-sectarian fights over the non-essentials of creed.

Within the sectarian movements for consolidation and co-operation we hear voices proclaiming a new day. Note, for example, the formation of an American-Jewish Congress in which orthodox and liberal, German and Russian, ritualist and rationalist, for the first time have been grouped together on a national scale. Lutheranism recently has gone far to put an end to the many subdivisions of its forces; and nothing blocks the way to a united Methodist Episcopal Church of the United States save the spectre of the presence of the negro in the South, which fact, also, is the obstacle to the union of Northern and Southern Presbyterians. The Civil War in the United States left legacies of sectarian subdivision hostile to the best interests of American Protestantism. We say that "this great war with Germany" is to hasten the unification of all Protestant bodies, hasten the federation of all theists in the United States in a movement against atheism, secularism, materialism, and social and economic tyranny, etc., etc.; but we as New-Churchmen know that all these results which are observed here on earth, are nothing else than the ultimatum of what took place, when, as a result of the Last Judgment, the monopolies existing in the world of spirits, were broken up, disorganized, by the influx of Divine Light and Love proceeding from the Lord through the heavens.

Hear Swedenborg's prediction:

If men would make love to the Lord and charity toward the neighbor the chief things of faith, . . . from all the differing churches, there would become one Church; and all the dissensions which exist from doctrine alone would vanish; and the hatred against one another would be dissipated in a moment, and the Lord's Kingdom come upon the earth. (*Arcana Cœlestia*, n. 1799.)

I thought the following conviction of a present-day layman,—Richard Roberts of England, writing of "The Church in the Commonwealth,"—most interesting as expressing for today's needs the remedy given years ago by Swedenborg. He says:

But the ultimate seat of this Kingdom is within us; and when the Kingdom of God is established in the souls of men, they will shape for themselves a State which shall be an organ of the Kingdom as no State in this world has ever yet been. It will be a State in which the spirit of Christ shall express itself in moral action without let or hindrance; a State which will shape its own life in righteousness and look over its frontiers not in suspicion and fear, but with imperturbable goodwill, and will carry on its affairs in the unassailable security of that spirit which takes away the occasion of wars. But to reach this goal, . . . we must, as it were, turn again to the beginning of things, reproduce wheresoever the opportunity offers something of the primitive Christian fellowship, and in such fellowship acquire an abundance and an energy of spiritual life which shall set up a contagion of renewal here and there—until throughout the land the dead bones live and a new nation be born. We shall need patience and courage—all the way, and we must be prepared for disappointments and reverses. But in our hearts we shall cherish and be fortified by the knowledge that we are leading no forlorn hope. (P. 148.)

CARL R. LINDSTROM, D.D.S.

TWO OLD LETTERS: WILLIAM HILL TO
JAMES GLEN, 1803; ELIZABETH SCOTT TO
FRANCIS HOBLER, 1827.

BY CHARLES HIGHAM.

WILLIAM HILL was a prominent figure among the early pioneers of the New Church in America, although he only spent the last nine years of his earthly life in that country.

As a resident in London he attended the English General Conference in 1790, and within the same year became a member of the Great East Cheap Society in that city. In the January of the following year he was elected Secretary to that Society,* but held the office for only a short time, having removed to Liverpool, whence, in 1795 he went to America. An element of romance may perhaps have entered into the motives for his emigration as he subsequently married there Esther, the elder daughter of the Rev. Jacob Duché, with whom he had made acquaintance in London.

Several of these facts are noted in an article upon "James Glen: New-Church Pioneer and Hermit," published in this REVIEW for October, 1914, wherein also the question is asked (p. 559), Was William Hill a personal friend of James Glen? An authoritative reply in the affirmative is furnished by the following letter, the original of which has lately come to light in London. It had, obviously, been sent by its first recipient to one of his English correspondents,—named in an earlier REVIEW article (1912, p. 563),—the Rev. James Hodson, M. D., in whose family archives it still remains. Incidentally, it will be noted, that the writer disclaims the title "Reverend," thus correcting an error which has, nevertheless, been often repeated.

Another long letter from William Hill, dated at Liver-

* See *The New-Church Magazine*, 1917, p. 562.

pool on October 30, 1793, and addressed to Robert Carter of Virginia,—wherein the writer mentioned his proposed visit to America,—was recently reproduced in fac-simile in the *New-Church Messenger*, Feb. 14, 1917, p. 127.*

The newly-discovered letter reads as follows:

“Haverford July 30, 1803

“My dear Sir

“Permit me to thank you for your obliging favor of the 22nd of March, which was lately handed to me by Mr Fisher

“I am sorry that I never received your former favor containing the request you mention, tho’ it would have been out of my power to have complied with that request in a way answerable to your expectations. The copies of Clowes’s Reply to Barruel which I gave Mr Leigh, were not of the original, but of extracts which I had collected & arranged for publication in this country, at a time when it appeared that such a publication might be peculiarly useful. The third vol: of Barruel had been just read & its contents become the topic of conversation in political circles, & the fourth containing the scandals against Swedenborg was daily expected. My plan, therefore, was to have printed the extracts in 3 numbers, the first no. to contain the account of the Life and Character of E. S., the 2nd of his Theology, & the 3rd of extracts from his writings on Civil Government. The first I intended giving the Booksellers concerned in the publication of Barruel’s Work to distribute gratis with the 4th vol: of that Work, which they had promised to do, but that vol: not making its appearance so soon as was expected, & the Session of Congress being near its close, I concluded it best to anticipate it & sent a copy of the 1st no. of the reply to the Heads of Government & each Member of Congress.—Being in the House when they took them out of their letter Boxes, I was pleased to observe that tho’ they excited surprize they also commanded

* It was reprinted for the benefit of English readers in *The New-Church Weekly*, May 5, 1917.

attention, some sat down & appeared to read them attentively through, others kept them in their hands & look'd into them as they had opportunity, others again wrote their names on them & deposited them in their Desks, &, contrary to my fears, I did not observe any one that seem'd to reject or despise them. I mention these circumstances, supposing it might afford you some pleasure to know what means have been afforded of circulating the true acct. of E. S. life and character thro' the Continent, as it is probable most of those Gentlemen would take the pamphlets home with them, & as they contain Mr Sandels very respectable Eulogium, & whatever else has been published that is valuable on the subject, it is reasonable to hope that some use will be ultimately accomplished.—Of this 1st no., if I can find any left when I go next to Philadelphia, I will endeavour to forward you a few copies, the 2nd and 3rd were not published, Mr Bailey having shortly after left Philadelphia, the talk of Barruel ceased & the seat of Congress removed, besides that there being no returns of sale from the first, the expence could not well be supported

“This preference of scandal above Truth furnishes one among a great number of melancholy proofs of the wretched condition into which human nature is sunk, & which you so feelingly & truly describe. And true it is, my dear Sir, there is no resource of true consolation but in the Holy Word & its spiritual sense which manifests the DIVINE HUMAN of the LORD & the sacred influences thereof extending every where the benign rays of the DIVINE LOVE & WISDOM for the restoration of the Church & the ‘healing of the Nations.’ The progress is indeed slow to the eye of outward observation, but the Kingdom of Heaven (we are told) cometh not by such observation & experience convinces me every day more & more, that there are every where to be found, not only numbers of the simple who are in states of preparation, but many true mourners in Zion, who constitute a part of the New Church and Kingdom of our LORD

“Yet notwithstanding my feelings are in general similar

to yours, & were particularly excited into concordance by your animated recourse [?] to that 'blessed soil where millions of conjugal pairs live in love enjoying and possessing all their corresponding animals, vegetables, minerals, atmospheres & societies, in all opposite & contra to this earth or this ultimate [?]. Having generally moved in a circle in which almost all make it their chief business to assume and maintain the appearances of celestial Life and order, whilst the Beauties of nature are presented to view & ye good things thereof brought to their hands, without any toil or trouble on their part, I have been apt to forget the difference between appearances & realities, & viewing this world under its fairest garb, almost to lose the wish for any better condition.—But of late I have been cast into a state of life in which I have been obliged to observe &, in some degree partake of, the toil & fatigue, the extremely filthy & in some instances unwarrantable means by which the common necessities of life are now procured, & which together with the infinite number & species of noxious depredators which infest every department of nature force upon the mind the reflection of the real existence of corresponding states and affections, & prove the Truth of the Apostle's observation 'that the Whole Creation groaneth & travelleth in pain together with us.' These & such like reflections added to the diverse impositions [?] & disappointments attending every commerce with the world, too often excite disgust with the present state of things, & induce a wish that my pilgrimage were at an end, if the state were but prepared for that happy event. But, alas, the very circumstances which induce this wish, are but the means of proving the vanity of it, by exciting the selfish propriety a thousand ways into action, & thereby leading to a conviction which could not be otherwise obtained. For my own part I must confess from late & present experience that my hopes and views are considerably depressed & oft entirely sunk, when assured in the Doctrines of the New Revelation 'that elevation into Heaven is not effected by any thoughts be they ever so sublime, about heavenly things, but by a life of

heavenly Love & Charity' that charity which 'beareth all things, believeth all things, hopeth all things, endureth all things'. Instead of bearing all things I seem to bear nothing except when the not-bearing appears to be the greatest burden. You who are more experienced than myself, may afford me advice or consolation for this miserable condition: at all events, I wish the continuance of your correspondence, altho' I can afford you no adequate return

"I have scarcely left room to give you any account of the New Church in these parts, nor indeed can I afford you much information on ye subject: Its chief seat seems to be at Baltimore, from whence I have not heard a very long time but believe it is encreasing in numbers: at Philadelphia a few friends endeavored some time since to establish in external form & administred ye Sacraments but this external seems to be almost dwindled away, whilst nevertheless a progress is making, for we hear continually of one or another secretly reading & living the Doctrines. At New York, where I spent part of ye winter before last, I knew only 2 or 3 English readers tho' I doubt not but more are to be found. In the neighbourhood of Boston, where I have chiefly resided, it is making a slow, but I think good, progress chiefly with a few professional characters, & young men from ye Colleges; the last accounts I received from that Quarter were more encouraging & consolatory than usual. But the best news seems to be from ye New Settlements in the Western Country beyond ye Alleghanny Mountains, where we are informed the Writings are in considerable demand, & several societies forming which are blessed with the Divine Presence among them. That you, my dear Sir & every co-recipient of Divine Truth may enjoy this Great Blessing is the sincere & fervent prayer of

"Your affectionate friend

"WILLM. HILL.

"P S. Please to direct to me at Haverford, but *not* Revd., to ye care of Mr Fred. Eckstein n. 211 Market Strt., Philadelphia."

The letter is, upon its fourth page, addressed to "Mr James Glen, at Mibiri, Demerary, to be left at ye Post office"

By way of illustrating the results of James Glen's work in Demerara, some references were made in the 1912 REVIEW article, pp. 567-9, to his friend Mrs. Elizabeth Scott; and these were supplemented in the 1914 article, on pp. 549-50. Some further knowledge of this excellent lady may be gleaned from the following characteristic letter,—written thirteen years after Glen's death,—the original of which has also recently come to light among the Hodson family papers:

"Demerary 2 November 1827-71

"Dear Sir

"I have to acknowledge the receipt of some reports, intellectual repositories [*sic*] some numbers of the Noviciate's Preceptor, a sermon on the death of that learned doctor of the Church, the late Mr Proud and Mr Noble's excellent, learned, powerful and most overwhelming 'Appeal &c', by Mr Strange. That gentleman however (Mr Strange) has not delivered me any thing in the shape of a letter, which I had fondly hoped to have received as an accompaniment of the books sent, either from Mr J. S. Hodson, from whom I suppose they ultimately came, nor yourself in answer to mine of date the 10th of April 1827; but Mr Strange has sent me a sort of bill of parcels for the price or amount of the books above-mentioned, requiring payment; but, as I think that bill of parcels is in his own hand writing, I decline at present paying the amount until I have the pleasure of hearing either from Mr Hodson or yourself. In my last date as above mentioned I mentioned my having intrusted to the care of Captain Ridley, One hundred Spanish dollars, which I trusted would cover the expence of the oil cloth, pay a liberal donation to the London Printing Society[*] and still have more than enough left to pay for

[* Then commonly so-called: its official title was "The Society for printing and publishing the Writings of the Hon. Emanuel Swedenborg."]

the few books I required to be sent me. I beg you again to be mindful of the requirement contained at the end of my last letter, viz.—two copies of the new Liturgy, say of the largest size and largest print neatly bound. If any new publication comes out in favour of our beloved Church, let me likewise have it. But I request for the future, that my letters may not be enclosed in my parcel containing books addressed to me, but put into the letter-bag of some merchant vessel when I shall be sure, god willing, of receiving them through the medium of the post office.

“Mr Noble’s Appeal is indeed a most scientific and argumentative production. It cannot but afford that learned doctor of the church immortal honour, since it really exhibits the greatest possible body of evidence, in our present state in favor of the New Church, and it is only equalled by his preceding most excellent and truly judicious work ‘The Plenary Inspiration of the Sacred Scriptures asserted &c’. Such Productions as these, frequently coming before the public, and keeping their attention alive, the interesting and important subject of man’s capability of attaining to eternal life would soon bring about the time when no other church or doctrine will be recognized as a church or as doctrine. The imputation of the merits of Christ, through the extraneous doctrine of Justification by faith—election, predestination, &c—three personal Gods, &c., would soon take their everlasting flight downward to the regions of eternal darkness from whence they came. For *dust* the[y] were and are and to dust they must return—earth to earth, ashes to ashes, dust to dust. Let therefore the vultures dig up the carcase if they will, while we, who have *light in our dwellings* feed upon what is alive, and shall live for ever—the bread of eternal life which the Son of Man is now giving us, and which, so long as we eat of it, we cannot die. Make my best thanks to Mr Noble for his *noble* exertions in the cause of divine spiritual truth

“I now intrust to the care of Capt. Ridley thirty spanish dollars which you will appropriate as seemeth good unto

you, but I wish the present donation to go towards the benefit of the Girls' free School[*]

"Hoping soon to receive a letter from you,

"I remain, Dear Sir, very respectfully,

"Your obedient humble Servant

"ELIZABETH SCOTT

"Mr Francis Hobler, Sec. Lon. P. S.

"30 Walbrook

"London

"P. S. Should I be considered in debt for the two last packages I have received I will pay them independent of this subscription as soon as I get a letter from Mr Hodson, or yourself. E. S."

Upon the outer page of the folio sheet is repeated Mr Hobler's address with the words "particularly favored by the obliging kindness of Captain Ridley" and, added by another hand, "Captn. Ridley at Mr Cheap's, Broker, 24 Threadneedle Street, returning in about a month"

A record of the proceedings of the Centennial Convention at Philadelphia, appearing in this REVIEW for 1917, gives (p. 440) a brief account of the dedication of a tablet in memory of James Glen's lecture in that city in 1784. The issue of *The New-Church Messenger* for August 15, 1917, (p. 102) presents a printed copy of James Glen's Last Will and Testament, then recently disinterred from the Government Archives.†

CHARLES HIGHAM.

[* Presumably that established for boys and girls by Mr. William Malins, at Woodford in Essex, on November 3, 1827; which ceased to educate girls at Midsummer, 1829, and was altogether closed in March, 1832. See *The New-Church Weekly*, 1910, pp. 298-9.]

† It was again printed in *The New-Church Weekly* for September 22, 1917.

THE SIXTH COMMANDMENT;*

DIVINE AND CIVIL LAWS AND THEIR APPLICATION.

BY GEORGE C. WARREN.

NO apology is necessary for plain talk before any body of men † with regard to the Commandment, "Thou shalt not commit adultery," the civil laws based thereon, and their practical recognition in the every-day life of the world as a whole.

The "world's greatest war," now happily ended, in so far as physical and mechanical fighting are concerned, has forcefully brought before the world evil practices, and lessons learned therefrom, which, if they are heeded, will in themselves be worth in the future moral and physical health of the world, more than the immense cost of the war.

Although too little has been said on the subject, for many years a very large percentage of the patients in a rapidly increasing number of insane hospitals, are in their condition of permanent insanity as the direct result of venereal diseases contracted by licentious disobedience of those Divine and civil laws herein referred to. This condition is well known to the medical fraternity; and if it were more generally known by the public, it would doubtless have a deterrent effect, purely on the physical plane, upon the common disregard of these laws.

I am reliably informed that statistics show that about twenty-five per cent of the total inmates of insane hospitals

* This is the commandment numbered seven in the form of the Decalogue commonly used by Protestant churches except the Lutheran. Swedenborg followed the usage of the Lutheran church, according to which the command against adultery is numbered six.

† This paper was read before the New-Church Club of Boston in January, 1919.

in the United States, thirty-six per cent in Munich, and forty-five per cent in Berlin, are there in their present condition, generally for life, as a result of venereal disease; that a very large portion of the male population is afflicted with syphilis in either its active or its latent stage; and that five per cent of such cases ultimately develop into paresis and certain horrible death therefrom, the insanity generally not developing until from fifteen to twenty-five years after the disease was contracted and supposed to have been cured.

In the past decade much has been accomplished along the line of overcoming the false modesty which has put the discussion of such matters outside the bounds of propriety; but much more can be well accomplished along that line.

In the early days of military mobilization abroad following the opening of the war in 1914, it was discovered that the efficiency of man power in the armies was greatly reduced, and in some cases troops were largely incapacitated, by the presence of venereal diseases among the men. Thanks to army regulations in the camps and on the front, this was later put under such control and restriction as to vastly increase the efficiency of the armies.

A young American soldier writing home from the French front (*New-Church Messenger*, June 5, 1918) said: "I have learned over here that a man can't shoot straight unless he lives straight." Here is a deep lesson for men in every walk of life as well as in the army.

The height of licentious practice and of low regard for women was exemplified by the armies of the "Central Powers" in their wanton ravaging and indescribable treatment of defenceless women in temporarily conquered Belgian and French territories. Whether these practices were due to army orders, for the purpose of intimidation, or to the frenzied condition of the men resulting from their victories and drink, they brought to light the innate bestial contempt of the German men for women, and revealed their personal disregard of the Sixth Commandment. Official disregard of the Sixth Commandment was shown by the German Government's order that the women of their country should

promiscuously submit themselves to the men until they became "officially pregnant," for the purpose of increasing as rapidly as possible the population of the next generation to take the place of the soldiers killed in battle. Women in that condition were conspicuously marked, as a sort of "badge of honor," to show they were "doing their bit" for the "Fatherland."

This is a brief, and in no way exaggerated, statement of some of the conditions abroad which the war developed. Nor were the soldiers in this country even approximately free from disregard of the law until our army rules, based largely on the recent experiences abroad, to a considerable extent prevented these evil practices.

I believe that the Sixth Commandment, in its natural, literal sense, has the dual distinction of being the most generally understood, and in practice the most generally disregarded, in all quarters of the globe, of all the laws of the Decalogue. If this condition is even approximately a fact, it becomes a most important, however disagreeable and delicate, subject for universal consideration and sane action. Its consideration necessarily requires plain speaking.

Beginning with the Divine law, we find:

1. The Decalogue says: "Thou shalt not commit adultery." It may be well to remark in passing that some authorities contend that the Hebrew, translated in the English Bible as "shalt," should be translated "wilt." For the present consideration this seems to be unimportant except as it implies a higher order or command—an injunction against the will or desire as well as the action.

2. Christ, in giving the law of the Decalogue its broadest, most beautiful interpretation, says: "He who looketh upon a woman to lust after her hath committed adultery with her already in his heart," and, speaking of the Jewish law of divorce, "For the hardness of your heart he [Moses] wrote you this precept."

It is not overlooked that Swedenborg, following the Schmidius Latin translation of the Bible, uses the expression "looketh upon another's woman" or "the woman of an-

other" (True Christian Religion, n. 313). Some authorities say that the Greek word for "woman" here warrants the translation used by Schmidius and Swedenborg. It is, however, submitted that the translations are practically the same in effect, because in the Divine sight and in the light of Swedenborg's teachings, every woman not one's own is the "woman of another," for whether married or not, every such woman, in eternity at least, is the "woman of another."

3. Everywhere Swedenborg in most forceful terms shows that the Commandment in spirit condemns as sinful all lustful thought or licentious practice as either "adultery" or "fornication." For instance, he says:

There are various causes which make a man seem chaste, not only to others but also to himself, while yet he is wholly unchaste, for he does not know that lust, when it is in the will, is deed, and that it cannot be removed except by the Lord after repentance. Abstinence from doing does not make one chaste, but abstinence from willing because it is sin, when doing is possible. Just so far as one abstains from adulteries and fornication solely from fear of the civil law and its penalties, from fear of loss of reputation and therefore of honor, from fear of diseases from them, . . . he is still inwardly an adulterer and fornicator, for he none the less believes that they are not sins and therefore does not in his spirit make them unlawful in the sight of the Lord (True Christian Religion, n. 316).

If a man concentrates his love upon his wife by shunning adultery as sin, then love with its potency increases daily, but if man take from that love and consume it with harlots, conjugal love becomes like chaff and dies (Spiritual Diary, nn. 6110-7).

Married partners together, or conjugal love, is the very image and likeness of God. Adultery destroys it (*ibid.*, n. 6110-10).

These brief extracts illustrate Swedenborg's high ideal, and his absolute condemnation of every form of adultery or fornication. From his enlightened viewpoint in his work on "The Pleasures of Insanity pertaining to Scortatory Love," he says: "Scortatory love is the source of the impurity of hell." He speaks of every form of sexual transgression or license as "sin" and "insanity," and proceeds clearly and logically to outline the "degrees" of the evil, which, like everything good and everything evil, is divided

into three "discrete" or vertical degrees, with all grades of variation within each of the "discrete" degrees. Swedenborg's doctrine of "discrete" and "continuous" degrees is in effect generally recognized in civil law with respect to the sins of sexual license.

The item in Swedenborg's "Rules of Life": "To observe in everything a propriety of behavior and to keep the conscience clear," seems to have an especially strong application to the subject now under consideration. He says:

Committing adultery, in the sixth commandment of the Decalogue, means in the natural sense, not only committing whoredom, but also acting obscenely, speaking lasciviously, and thinking uncleanly (Doctrines of Life, n. 74).

Adulteries close heaven and open hell, and this they do so far as they are believed to be allowable (Apocalypse Explained, n. 982).

[So far as a man from freedom] desires to shun evils because they are sins, and prays to the Lord for help, so far does the Lord take them away and give man the ability to refrain from them as if from himself, and then to shun them (Apocalypse Explained, n. 936).

[Every man] is able to shun evils as of himself by the power of the Lord if he implores it (Doctrines of Life, n. 31).

Where in all this or elsewhere in Swedenborg or in the Divine Word, is there any lesson, truly interpreted, which leads to license in the matter now under consideration, or treats of it as anything short of "sin," "disorderly," "from hell" and "insanity" in some degree, to be prayerfully and heroically shunned?

Realizing the immense moral and spiritual value of these teachings, it would seem to be of the utmost importance that our children should be instructed in the true relation of the sexes on the natural plane. Until comparatively recently, however, this has not been fully realized, and our young people have too often grown up without any advice or instruction on this subject from their parents or elders. More recently some books have been written to supply this want, one of the earliest of which was one written by the late Dr. Henry N. Guernsey, entitled, "Plain Talks on

Avoided Subjects," now nearly, or quite, out of print. The president of our New-Church Club, the Rev. H. Clinton Hay, in a contribution to the *NEW-CHURCH REVIEW* for January, 1914, (also published in pamphlet form by the Sex Education League), which could now be profitably re-read by all, gives a brief review of good books on this subject, including "Duty of Parents to Children in Regard to Sex," written by the Rev. Wm. L. Worcester in conjunction with Dr. C. L. Furbush, and given a wide circulation at the time of its publication, by the National Congress of Mothers. Many believe that such books should be withheld from the young. My wish is that, with a few words of paternal advice, these books could be seriously read, in the right spirit and with sane reason, by every young man approaching maturity.

Now as to the civil law and practice. The Century Dictionary broadly defines adultery as:

1. Carnal connection of a married person with any other than the lawful spouse.
2. In the 7th Commandment [the New Church numbers this the 6th] as generally understood, all manner of lewdness or unchastity in act or thought (Matthew, v, 28).

Unfortunately the civil laws on this subject—as well as on marriage and divorce—vary considerably in different States; but the Massachusetts law is typical, and, briefly stated, defines the several grades of the sin as follows:

Adultery is voluntary intercourse between two persons, at least one of whom is married. The fact of marriage of one or both is the essence of crime under this head. The offence of adultery cannot be committed by an unmarried person. It is not indictable under the "Common Law," but is punishable under the laws of most States.

Fornication is the unlawful carnal "knowledge" by an unmarried person of another, whether the latter be married or not. It is distinguished from adultery by the fact that the guilty person is not married.

It is here interesting to note that the word "knew" in this

sense has been carried down from the earliest Biblical period, as in "And Adam knew Eve, his wife" (Genesis iv, 1), down to the present time in the Massachusetts statutes, in which carnal association is referred to as "knowledge." I am reliably informed that the Hebrew verb in the above expression is translated elsewhere, "to know," "to perceive," "to become acquainted with." It is used of the intercourse of man and woman, but never of animals. It seems to imply a spiritual more than an animal union.

Lascivious cohabitation is defined as applicable to a man and woman who, not being married to each other, lewdly and lasciviously associate and cohabit together. (See "Revised Laws" of Mass., Chap. 212, Sec. 14.) Practically, this covers the "keeping of a mistress."

All of these forms of the sin are indictable and punishable by imprisonment, or fine, or both.

There is no serious trouble with the present civil laws, except that the moral stamina of society, as a whole, is such that they are not popularly upheld, and are consequently broken almost "*ad libitum*"; this to the extent that, with the sin freely practiced with the full knowledge of the public and officials, there is seldom a prosecution except in cases of more or less extreme and open malfeasance, when the law is turned to for the purpose of punishment and putting the sinner away from the public eye. It is also sometimes resorted to out of grudge or for blackmail. In the latter part of last December a major in the U. S. army, addressing a meeting of women on the subject of the "social evil," referred to the fact of our beloved Boston Common being a place of after-dark meetings of young men and women for negotiating illicit association. We hear nothing of arrests for this violation of public morals under the eye of the State House and City Hall, and within a block of our own and other prominent churches, and in the very center of religious libraries. The speaker said that a band of women of a welfare organization had several hundred of these unfortunate girls on the Boston Common physically examined, with the result that over fifty per cent of them

were found to be infected with venereal disease. A large proportion of them were between the ages of thirteen and seventeen.

In the most enlightened countries, including the United States, in these times, and very much more so now than a century or two ago, it is probably universally understood that sexual license is repugnant to law and morality. Consequently such license is generally practiced surreptitiously. I believe the essential difference between our own country and foreign countries in this respect is that in other countries the evil is more openly practiced; and in some it is even countenanced by law.

Paradoxical as it may seem, I repeat that in my judgment, while the law is the most generally understood, in practice it is the most generally disregarded of all the laws of the Decalogue. Why is this? Perhaps we can most forcefully answer the question by asking other questions. Is it any wonder that the condition exists when we have a state of society which countenances the evil practice to such an extent that: (a) Many irreligious and some other physicians advise their male patients that licentiousness in some degree is a physical necessity? (b) Officers of the law surreptitiously or even openly practice the evil? (c) Young women "wink at" the evil in young men of their acquaintance, or even their fiancés? (d) Parents sometimes advise their sons to practice some form of licentiousness, if they feel a physical yearning? It has been the experience of almost every man whose business has required him to travel extensively in different parts of the country, to observe how generally this evil is practiced, especially by men away from home. Men holding high positions in business and social life who are restrained from the practice at home because of the danger of detection and publicity, look for a brothel when visiting cities where they are little known. With this prevalent condition, is it any wonder that we find more or less clearly defined "red-light districts," existing sometimes legally and at other times surreptitiously, but nearly always officially sanctioned and protected by police and other

municipal officials, in nearly every city of the world? The police always know where to locate the brothels, as is evidenced by the fact that when a criminal, known to be addicted to the habit of frequenting such places, is wanted for some other crime, the police secure the culprit by watching the well-known "houses of ill-fame." And yet, we never hear of a man being prosecuted for these generally illegal practices; and when the women occupants are brought into court, it is almost universally the result of a spasmodic raid caused by some individual or society complaint; and the fines imposed serve no purpose other than to slightly contribute toward the municipal exchequer, and in reality to advertise the "business" of the culprits thus fined for the practice.

It has remained for the army, especially in some of the quarters where camps are located, to cause a house-cleaning.* A marked example of this is in a camp in the Far West. There, the first consignment of soldiers had scarcely arrived when almost over night a block of brothels and gambling huts were built, and very promptly and fully occupied, just outside the camp on the principal street over which the

*One of the Official Bulletins of the War Department contains the following sentences:

"The contraction of venereal disease incapacitates for service and often produces permanent impairment of health. It is a breach of duty to the country, Army and fellow soldier.

"Sexual continence is the plain duty of members of the A. E. F., both for the vigorous conduct of the war and for the clean health of the American people after the war. Sexual intercourse is *not* necessary for good health, and complete continence is wholly possible. . . .

"Commanding officers will urge continence on all men of their commands as their duty as soldiers and as the best training for the enforced sexual abstinence at the front. Instruction, work, drill, athletics and amusements will be used to the fullest extent in furthering the practice of continence. . . .

"Throughout the A. E. F. all houses of prostitution . . . will be designated as 'off limits.' Commanding officers will adopt the necessary means and disciplinary measures to prevent soldiers from visiting them."

soldiers would naturally pass when off duty. The commanding officer promptly ordered that the houses be vacated, and that, under penalty of court martial, the soldiers should not pass through that street, and he gave two days' notice to the owners of the huts to remove the buildings, at the expiration of which time he destroyed those remaining. Later, it developed that the soldiers on their week-end leaves of absence were visiting a neighboring city, and large numbers of them visiting the brothels there. Army officials then notified the municipal authorities that they must "clean house." The officials replied they could find nothing wrong. Whereupon the army officials ordered that no soldiers should visit that city except on special permit and on official business. This order so greatly injured the income of the city that the city officials placed the police department under the supervision of the army. What a reform could be accomplished if municipal officials throughout the world would as drastically enforce orders against this "social evil"! But they will not do so as long as the evil is countenanced by a large minority, if not indeed by an actual majority, of the citizens; which in fact is the present condition of society on this subject.

Nor are the efforts of the Government in this direction limited to the action of military officers in the local camps. A letter has recently been sent out by the Attorney-General of the United States to the judges of the U. S. District Courts throughout the country, pointing out that in the opinion of both the War Department and the Department of Justice "there is no provision in the war statutes more important in its relation to the efficiency of the military and naval forces than the section regulating prostitution in and about army and navy camps and stations," and calling upon the courts to co-operate with the District-Attorneys and with the local health authorities in carrying out the directions of the Department of Justice for dealing with this evil.

Other departments of the Government are also active in the same direction. A Washington despatch to the *Boston Evening Transcript* of November 21, 1918, says:

The Public Health Service is in deadly earnest in its campaign to protect the health of the community from this source of infection. One object of the campaign is to arouse local spirit and put upon State and municipal authorities some of the responsibility for conditions in their communities. The health service recognizes that now, when so many thousands of men are under direct control of the Government, is the right time, not only for educational work, but for a practical clean-up that will minimize the danger to the public health from this class of disease. Four million dollars have been appropriated by Congress to finance the campaign.

It is, however, well to note that all of these Government regulations are purely on the natural plane—the ultimate—apparently without any teaching on the moral or spiritual plane, and with no reference to the Commandment “Thou shalt not commit adultery.” Perhaps, however, the natural plane is for the present the most forceful and all that can be practically administered with general success at this time. With the community as with the individual the first step in any advancement toward a better life is to put away the natural evils forbidden by the literal precepts of the Decalogue. We must reach the higher plane of thought through consideration of the lower plane of natural result, which as I understand is what Swedenborg refers to as the “ultimate.”

Swedenborg says :

All power is in ultimates, and all creation is through ultimates into mediates.

All power in the spiritual world is Divine truth proceeding from the Lord—and all power of Divine truth consists in the sense of the letter. In the spiritual sense without the sense of the letter there is no power, but in the sense of the letter which is in the spiritual sense. . . . What is doctrinal, confirmed by the sense of the letter as to genuine truth, has power. The appearance of Divine truth also has power, but less power, as when it can agree with genuine truth.

It is encouraging to note that, besides the Government activities above referred to relating to the army, there are signs that the community at large is being awakened to the importance of this subject as a social question, and that it is

being considered on a plane higher than that of dealing with actual disease. At a recent meeting of the Massachusetts State Conference on Charities, for example, much of the discussion and debate had to do with the finding of methods for the prevention of social evils, rather than remedies for them, the topic for discussion being "Social Reconstruction."

But even in the lowest natural plane an enlightened self-interest calls for action by every community. In an article entitled "Making Home Safe for the Soldiers" the *Savannah (Ga.) Press* says:

'We hear something about the havoc and destruction these sins work against the soul, but we may view them solely as agents against the body and see the certain work which they accomplish in retarding, perverting and destroying its health and helpfulness. If the army and navy could not afford to waste its men in these ways, neither can the nation afford it, neither can the town and village afford it. . . . The business man and the apostle of prosperity are learning from the physicians and scientists what this evil is costing to diseased and defective people, in shortened and unhelpful lives, and in failure where success seemed all but inevitable. The hour has struck for an aggressive warfare to make our communities safer for our soldiers, and safe for their younger brothers, to whom the benefit of discipline and restraint in the army and navy will not be extended.

Sexual license is based theoretically on a belief in or the excuse of physical necessity, but in fact, as I believe, by desire, the claim of necessity being merely the cloak, excuse or justification for the sin. It is well known that animals are not physically injured by being kept in confinement in a state of absolute continence. Men in close confinement are not injured thereby. I can see no logical reason why license on the part of men is inherently more physically necessary than on the part of the less enlightened animals. The difference is that man has a will and power of reason; and when that will and reason are exercised along the line of sin, the "insanity" to which Swedenborg refers may become so deep-rooted that license becomes a "physical necessity," and the supposed physical necessity, even if it does not exist in fact, is used as a cloak or excuse for the

sin. Probably no internal organ of the body is so closely and promptly subservient to the will either for good or evil as those organs pertaining to sex. Grant, in this as in every sin, that desire is stronger with some than others, and that a man's state of mind may become such that extreme continence may cause insanity, if the thought and will are not kept under control, that is surely limited to a comparatively small number of cases, just as alcoholism has come to be a mental disease with a small minority. I believe, however, what I contend that Swedenborg teaches throughout, that in all cases of extreme sexual desire as well as in alcoholism, if the mind and will are prayerfully and persistently kept in the right track, the trouble can be overcome. "With men it is impossible, but not so with God, for with God all things are possible."

If the world would stand firmly on this ground, the social evil under consideration would become history; and to the extent that we do stand firmly on this ground, it will be alleviated and finally eradicated.

Finally, I have no sympathy with the prevalent dual standard of morality, and believe that if men were as certainly condemned by society for any form of sexual evil as women are condemned for such offences, most of the evil would automatically cease. I regard men as more responsible than women for the present terrible condition.

GEORGE C. WARREN.

NOTE.—For a limited time reprints of this article may be obtained of the Mass. New-Church Union, 134 Bowdoin St., Boston, at \$2.50 per 100 copies, postpaid.

RESULTS OF FOUR MISSIONS TO SWEDEN
(1902-18).

BY ALFRED H. STROH.

THE previous history of the work in Sweden on Swedenborg's Manuscripts in its three lines, (1) phototyping, (2) scientific works, and (3) documents concerning Swedenborg, have been presented in previous reports and articles.* But in order to explain the third line of work in its inception, growth and progress, showing how it has led to the present results, planned for publication in the "Swedenborg Archives," some account of the editor's travels and studies may here be recorded.

The specialist in Swedenborg's life and works must follow the numerous traces in Sweden, on the Continent, and in England; and will find also in Finland and America collections of documents necessary to complete the story of Swedenborg's life, philosophy and influence. Every attempt to describe in systematic form the evidence relating to Swedenborg must be based either on documents by or concerning Swedenborg, or on the growing literature more or less closely connected with the original documentary evidence. When it is known that the original Manuscripts of works and documents are to a great extent still unpublished, it will be seen why, since 1902, every opportunity has been taken to list old and new materials, and to copy, translate, and publish the results. The money for this work

*For a general description of the phototyping of Swedenborg's Manuscripts and of the scientific and connected literature emanating from Sweden since 1902, the reader may consult a contribution to the *NEW-CHURCH REVIEW*, 1917, pp. 381-400, entitled "Swedenborg at Stockholm and Upsala; Evidence Work in Sweden"; also others in 1918, pp. 248-259, and pp. 577-588, entitled "Recent Swedish Discussions of Swedenborg."

has been supplied from American, Swedish, and English sources, and I desire to name especially Mr. John Pitcairn, Professor Gustaf Retzius, and Mr. David Wynter in this connection. The phototyping of Swedenborg's theological Manuscripts, begun in 1896, has been supported by the New-Church organizations and printing societies of America and England. The scientific series, published under the auspices of the Royal Swedish Academy of Sciences, has been supported by Professor and Mrs. Gustaf Retzius, and by subscribers. The Convention and the Academy have also contributed to the defrayment of expenses for the copying of documents concerning Swedenborg, although a large part of the money invested in this work has come from private sources in America, England and Sweden.

The growing interest in the Convention and the Academy for the study and publication of Swedenborg's scientific and philosophical works led Dr. Frank Sewall, Professor Carl Th. Odhner, and others to organize at New York, on May 27th, 1898, the Swedenborg Scientific Association, incorporated in 1906 at Philadelphia. The purposes of the Association were formulated as:

I. The preservation, translation, publication and distribution of the Scientific and Philosophical works of Emanuel Swedenborg.

II. The promotion of the principles taught in these works, having in view likewise their relation to the science and philosophy of the present day.

The New Philosophy, begun privately at Urbana by the Rev. John Whitehead in 1898 as a monthly, later became the quarterly bulletin of the Association. I recall with what avidity this periodical was received from about 1898 to 1902, when the wave of interest in Swedenborg's early works, especially in their interpretation and relationship to the theological works, rose high. Having managed to attend the first meeting, in 1898, while still a student, although I had to ride home to Bryn Athyn from Princeton Junction at three in the morning on my bicycle as my purse was too small for the ticket back, I nevertheless felt that that meeting in New York was of historic and decisive importance

for me, as indeed it subsequently proved to be; for in 1902 there were passed resolutions by the Association, and supplementary action followed by the Academy and Convention, leading to my first mission to Sweden in 1902-03. So eager was I to be off that, having graduated on June 13th, 1902, I sailed for Europe the following day.

Before beginning the description of my first travels and studies abroad I desire to record my lasting indebtedness to my teachers and guides in the general field of Swedenborg's science and philosophy, and especially in the research work on texts and documents concerning Swedenborg. They were the Rev. E. J. E. Schreck, the Rev. C. Th. Odhner, Bishop W. F. Pendleton, the Rev. L. P. Mercer, and last but not least Dr. Frank Sewall and the Rev. James Hyde. Their influence then and later has been very deep and beneficial, and a constant inspiration during many difficulties.

The meetings in London with the Secretary of the Swedenborg Society, Mr. James Speirs, with Mrs. Rudolf L. Tafel, and with the bibliographer of Swedenborg's works, the Rev. James Hyde, formed the first stage of my progress in a serious attempt to take up Dr. Tafel's work in Sweden at the point where he had left off years before. I also saw again in London my old teacher, Bishop William H. Benade, who gave me valuable counsel then and during a later visit in October. In later years, after further opportunities to study the history and development of the work in Sweden, I learned to understand how closely Bishop Benade and Mr. Horace P. Chandler were connected with Dr. Tafel's great work, and also how important it was for the future of the proceedings in Sweden that I very early came into touch with Dr. Tafel's collaborator, Mr. James Speirs, who assisted in the editorial work on the "Documents concerning Swedenborg."

The "Rollo," plying between Grymsby and Gothenburg, took me across the North Sea during a frightful gale which tore off the doors on deck and kept all the passengers below during the whole of the voyage, a day longer than usual. At Gothenburg I was met by my old teacher in the Berlin,

Canada, New-Church School, the Rev. Joseph E. Rosenquist, who welcomed me to Sweden and to the city over which the memorable "Gothenburg Controversy" had cast its lurid glow during the last years of Swedenborg's life and in the early dawn of New-Church history. It was not until several years later, in 1908, after the phototyping of Swedenborg's Manuscripts and the Stockholm edition of his scientific works was in progress, that I grasped the significance of the Gothenburg Consistory Archives, containing the detailed record of the Controversy, which Swedenborg declares to be the most important trial in the history of the Christian Church since the great Councils, as it concerns the New Church. Some years later, Mr. Rosenquist typewrote the records in the Consistory Archives, and also those at Jönköping in the Supreme Court of Göta, and the two large folio volumes of documents were forwarded to the central New-Church libraries in London, England, Cambridge, Massachusetts, and Bryn Athyn, Pennsylvania.

Soon after my arrival in Stockholm I succeeded in reorganizing the phototyping of the "Spiritual Diary," in beginning a revision of the copies of the scientific works, and in arranging for further work. I was on the point of starting out on a journey to England, and had arrived at Gothenburg, when there reached me a telegram from Mr. John Pitcairn informing me of his intended arrival in Sweden. We met at Gothenburg, returned to Stockholm, and after seeing the city and inspecting Swedenborg's Manuscripts, proceeded to Hamburg, where Mr. Pitcairn's brother, Dr. Hugh Pitcairn, was American Consul-General. From Hamburg Mr. Pitcairn proceeded to France and America, while I left presently for Wittenberg, my intense desire being to see the centre of the Reformation, the scene of Luther's and Melancthon's mighty labors. After travelling through Germany to Heidelberg, down the Rhine, to Holland, and thence to England, I again met Mr. Hyde and others in London. Our purpose was to interest the members of the Swedenborg Society's Committee in the proposed phototyping of Swedenborg's *Index Biblicus*, which proposal Dr. T. F.

Wright, whom we had met at Stockholm, had at once endorsed verbally, and by writing to America. Mr. Hyde, at first opposed to this scheme, as he and Dr. Wright had a plan to copy the Manuscripts by hand, later changed his mind, and at the annual meeting of the Swedenborg Society in 1903 the plan went through. Before leaving Sweden in 1903 I prepared estimates. Having returned to Stockholm, I called on Professor Gustaf Retzius, who had heard of my work on Swedenborg's Manuscripts, from our printer, Hr. Christian Westphal, of Lübeck, and the best phototyper in Sweden. I had been very much impressed by certain beautiful proof sheets of the brain, being plates of a work Professor Retzius was seeing through the press, and had requested some of the sheets. By this accident I came into touch with the great Swedish savant on my return, permission having been given the printer before I left for England to let me have some of the plates of the brain. These I showed Mr. Urquhart, the editor of *Mind*, whom I met on the canal-boat from Stockholm to Gothenburg. He was much impressed by them and also by my account of Professor Tafel's "The Brain," and of Docent Neuburger's recent address in Hamburg, 1901, before the German Naturalists and Physicians.

The phototyping, scientific editing, and documentary researches, all begun during the first mission, 1902-03, were subsequently continued during three later missions, in 1905, 1906-1916, and 1917-1918, and are still in progress. I shall return to them in accounts of the later missions.

In the spring of 1903, I accepted an invitation from my student friend, Hr. Wilhelm Nordenson, later Docent in ophthalmology at Upsala and Stockholm, to visit the old university town of Upsala during the great festival which annually celebrates the return of spring, April 30th, and May 1st. I subsequently wrote an account of this charming experience as "A Visit to Upsala," also recording my investigations concerning Swedenborg at Upsala, later continued in a second contribution entitled "Swedenborg's University Period and Earliest Works." These papers were

published in the *New-Church Life* (Oct., 1903), and *NEW-CHURCH REVIEW* (Oct., 1910), respectively. To these accounts I will now add a few words.

The visitor to Upsala should not fail to take the opportunity to drive to Old Upsala and to Linné's Hammarby. On nearing Old Upsala, the sharply outlined walls of the old stone temple, once the seat of the Archbishop of Sweden, and built on the ruins of the old wooden, heathen temple, meet the eye of the eager visitor. To the left are seen the three mounds, Odin, Thor, and Frey, in which ancient kings lie buried, while to the right is the "Ting" mound, where the ancient rulers met their people and counselled with them, this being the precursor of the present Riksdag or Parliament. Built into the wall of the church is a runic stone, a long, snaky figure with the head of a dragon, and showing the cross, symbolic of the triumph of Christianity over Heathendom. Also symbolic for a New-Churchman is the fact that this stone formerly served as the altar of the Christian worship inside. The belfry, a quaint wooden structure, stands near the church. Within are the graves of Celsius, inventor of the thermometer bearing his name, and of Forneliuk, the slab on the grave of the latter bearing the inscription that no one better than he had seen the wounds of the king, Gustavus Adolphus, after the battle of Lützen. A slab of light gray stone marks the spot where the casket of St. Erik, patron saint of Sweden, once lay before its removal to St. Eric's Chapel in Upsala, and later, towards the close of the thirteenth century, to the then completed Gothic Cathedral.

Linné's Hammarby was once the summer home of the great botanist, Carolus Linnæus, "*Botanicorum facile princeps*." His memorial tablet is in the Cathedral, the sarcophagus of Swedenborg opposite to it on the other side of the nave. At Hammarby a throng of pupils would hear Linné all summer, several times a day, and the old buildings with their interesting collections now form a Museum. Recently a Linné Society has also been established.

Thus far the movements to investigate and publish Swe-

denborg's Manuscripts have originated abroad, but after the epoch-making stimulus given to this use by the Swedenborg Committee of the Royal Swedish Academy of Sciences, and by other bodies in Stockholm and Upsala, the thought has arisen more than once that there ought to be founded at Stockholm some kind of Institute or Society in order to concentrate and develop, possibly in connection with the foreign Swedenborg Societies, the constantly growing uses in connection with the investigation and publication of Swedenborg's Manuscripts and Swedenborgiana.

I have already described the course of investigations in Sweden in 1902 and 1903. Having returned to Bryn Athyn in the autumn of 1903 and spent the next two years there as an instructor in languages and anatomy, I was supported during the summer of 1905 in a second mission to Sweden, the reading of proofs for the early volumes of the Stockholm edition of Swedenborg's scientific works having been carried on by mail.

Before describing the results of the second mission I may here discuss the general question of the reproduction of Swedenborg's Manuscripts, as this fundamental use alone has for so many years called forth in America and Europe the interest and the financial support essential to the progress of the work in Sweden considered as a whole, and in all its later ramifications. The Photolithographed Manuscripts, edited at Stockholm, 1869-70, in ten folio volumes, first established the work; and in 1896 the new phototyping method was first employed in the reproduction of Swedenborg's Manuscripts. A long article in the *NEW-CHURCH REVIEW*, for 1917, has explained in some detail the phototyping method and its results.

The best way to preserve Swedenborg's Manuscripts and connected documents is to photolithograph or better to phototype them. This has been done extensively since 1868. The next best method is to print the text by types, which, no matter how carefully done, leaves loopholes for error and for editorial variation. The method employed for the copies of documents has been either to copy by hand, to

typewrite, or both. In printing a Manuscript I prefer to read the proofs with the original Manuscript by Swedenborg before me, using the printer's copy only for the setting up of the first proofs. This shows why the method of publishing Swedenborg's Manuscripts in Sweden, where the originals are preserved, is preferable to every other method, for no photographic reproductions or copies by hand or machine will ever take the place of the priceless originals, which are no longer, as in the old days of the London and Tübingen editions, permitted to leave the shores of Sweden. I have been obliged to give up the comprehensive plan of stereotyping the texts as they appear, in order to prepare for a complete edition of Swedenborg, hoping that at least the phototyping and scientific texts may be finished in due course, and the "Swedenborg Archives" printed, Part by Part, as funds are found for them. The historical results of the work in Sweden, and miscellaneous papers, will be issued in the early Parts, together with the bibliographical and supplementary Chronological List materials in the pages of the *New-Church Magazine*, if the money can be found. The old way to do such work has been to publish fragmentary translations, notices, and articles, the original texts remaining unpublished, and sometimes being lost. The present attempt is to list, copy, translate, discuss and publish *everything* in as strictly chronological order as is possible. It remains to be seen whether the whole scheme of the publication can be carried through serially after a number of years.

What, then, are the materials at Stockholm and Upsala which are available for the serial "Swedenborg Archives," and how may such a serial be published? The labors of previous editors are for the first time completely accessible. The published results of the work of Im. Tafel, Rudolf Tafel, and James Hyde have been removed to Sweden from London, with the consent of the Swedenborg Society, as also the collections of the Academy of the New Church, from Bryn Athyn. The backbone of the work in hand since 1913 is the "Chronological List," typewritten and

distributed in that year as the result of a considerable investment since 1902 by Mr. John Pitcairn. Then followed from 1913 to 1916 the copying and translating of four stout folio volumes, namely, Hyde's unpublished Manuscripts relating to Swedenborg, 1114 pages folio, and the Gothenburg, Jönköping, Stockholm and miscellaneous copies, also the officially certified Genealogy of the Swedenborg Family from the House of Nobles, Stockholm, under its seal, and early English translations of Swedenborg's "Dreams."

After a short visit to England in the summer of 1905, I proceeded to Greifswald, where I had one of the great surprises of my life; for in the ordinary University Catalogue I found an unknown *printed* work by Swedenborg! As a matter of fact it was known by others, as I found later, having been referred to by White and Worcester, but my joy was unconfined in rediscovering the "Festive Applause on the Victory over the Danes," published by Swedenborg in Greifswald in 1714, especially as no copy could later be found in the Royal Library, Stockholm, nor elsewhere. There were fortunately two copies at Greifswald, and later one of them was presented to the Royal Swedish Academy of Sciences, from which I reproduced in 1908 and 1910 the *facsimile* edition by the use of zinc plates. This method had also been employed in 1907 in the reproduction of the "Auction Catalogue of Swedenborg's Library," which was issued in 1772 at Stockholm together with a leaflet relating to the property on Hornsgatan. Later I and my assistants found many documents quoted or referred to in periodicals, but it is astonishing how often rarities are found by investigators, and even noticed in print, and then completely hidden from view for decades. This led me very early to plan a complete bibliography of *all* Swedenborgiana, not only of works by Swedenborg, but of every item by and concerning him and the New Church.

Having returned in the autumn of 1905 to America, I concluded my psychological and other courses at the University of Pennsylvania, and returned permanently to Sweden in 1906, having been appointed in 1904 at Wash-

ington as the representative abroad of the Swedenborg Scientific Association. In 1907 appeared Vols. II. and III. of the "Spiritual Diary," and also Vol. I. of the Stockholm edition. My journeys in Europe not only served to discover numerous new Swedenborgiana, but also resulted in many notes and papers which have been incorporated in the "Outlines" from time to time. In 1908 and 1911, at Heidelberg and Bologna, I addressed the International Congresses of Philosophy on Descartes and Swedenborg. This was done on behalf of the London Swedenborg Society. These addresses, together with others delivered at the annual meetings of the Society, will appear in Part III. of the "Swedenborg Archives," Parts I. and II. containing Reports and Documents concerning the work in Sweden from 1902 to 1918. In 1908, 1909, 1910, 1911, 1913, and 1915 I visited London and the Swedenborg Society in connection with the phototyping and other work in Sweden. The record of all the business transacted up to date will be found in the "Archives," Parts I.-III., and in Parts IV.-VI. will be found, in reprints from the edition of the Royal Swedish Academy of Sciences, Swedenborg's *Dædalus*, "Emanuel Swedenborg as a Scientist," and the Appendix to Vol. I., or "Chronological List." Vols. VI.-X. are in progress, and I hope to work into the series the complete results of the elaborate investigations in Europe and America since 1902, including of course also the unpublished results of Tafel, Hyde, and other investigators.

After my return to Sweden in June, 1906, I travelled to Norway with Professor Reginald Brown, and we spent several weeks in Norway and Sweden on geological and pleasure excursions, and in visiting the scenes of Swedenborg's early scientific labors at Trollhattan Falls and in Westrogothia. In 1907 the first volume, *Geologica et Epistolæ*, or Swedenborg's Geological Works and Scientific Correspondence, appeared at Stockholm. This was an important event in the history of Swedenborgian publications. Vols. II. and III. followed in 1908 and 1911, and I have just received the official *Imprimatur* for Vol. IV.

from the Secretary of the Royal Swedish Academy of Sciences, Professor C. Aurivillius.

In order to explain the extraordinary occurrences in Sweden from 1907 to 1910, all connected with public honor to Swedenborg's memory, it should be understood that in reality several independent streams of activity happened to meet at Stockholm in such a fortunate way as to lead to unexpected results. In the "Outlines of Swedenborg's Life and Philosophy," Part II., the detailed chronological story will be found recorded; here I shall give no more than a synopsis.

It was well understood in America that while the editor in Sweden was primarily engaged upon the phototyped Manuscripts, the scientific and documentary work was also involved, for it had been in progress ever since 1902. At that time the overwhelming interest in America, Sweden, and England, in Swedenborg's Early Works, and natural philosophy, culminated in the generous support granted for the work in Sweden by corporations and individuals. The prolonged controversies of the period 1898-1906 had been laid aside, and from 1908 to 1910 all shades of opinion united in doing honor to Swedenborg's memory. The Swedenborg Committee and the Royal Swedish Academy of Sciences were behind the movement to issue the magnificent *Opera*, and to have Swedenborg's mortal remains removed from England to Sweden in 1908. In 1910 followed the unveiling of the sarcophagus voted by the Swedish Parliament in 1909. In 1910 there also met in London the International Swedenborg Congress, and during this year no less than twelve festival publications appeared in connection with the Swedenborg Society's centenary and the unveiling of the sarcophagus. The best accounts of all these events in Sweden and England have appeared in the *Morning Light* and *New-Church Magazine*.

While all the "Honor to Swedenborg" and fugitive publications of this period have made their impression on the public mind and in our literary annals, the chief result of the movement has not yet been made accessible. I refer

to the Phototyped Manuscripts, for in 1910, on July 11th, immediately after the Congress, the American representatives met with the Committee of the London Swedenborg Society and voted to print twelve additional volumes after the previous six. This was accomplished by June, 1916, the whole series of eighteen volumes having cost some £15,000. Seven more volumes are planned, so that the series will if completed contain twenty-five volumes.

In the meantime the scientific *Opera* were also in hand, and furthermore the bibliographical, biographical and documentary investigations. The strain on the editor, however, was too great, and in 1914 he suffered a nervous breakdown for half a year, but returned to Stockholm, January, 1915, and once more took the work in hand. In the meantime the war had begun to make itself felt, and during the spring the London interests, represented by the Swedenborg Society and General Conference of the New Church, decided to retire at the earliest opportunity from any further work in Sweden. I endeavored to postpone this withdrawal, by a journey to London in August-September; but although, with the greatest difficulty, the work in Sweden was kept going until December, 1916, it was then necessary to visit America and remain there until August, 1917, in order to reorganize the work with the assistance of the American societies. Technically, the Third Mission, begun in 1906, closed in 1916, but actually the Fourth Mission, exclusively based on American support, is a direct continuation of the Third Mission and of the three previous lines of work then organized; namely, Phototyping, Scientific Works, and "Swedenborg Archives." The Third Mission ceased in 1916 for purely financial reasons, and even to this day the "1910 series" of Phototyped Manuscripts, not yet paid for or bound in its entirety, awaits distribution. In January, 1918, the *Miscellanea Theologica*, being Vol. XVIII. of the series, was extended by the addition of pages 451-618, but during the next quarter closing March 31st, the editor was obliged to confine the phototyping work to the production of photographs in Sweden and abroad of theological fragments to

be added later when the necessary all rag paper can be obtained. This paper first rose over 300 per cent in value and later was quite unobtainable, as the State confiscated all materials, such as rags, etc. Thus the elaborate plan, in hand for years, since 1915, to continue the phototyping, has been frustrated even so far as the last volume of theological Manuscripts is concerned, although the photographing may proceed as usual.

In the case of the second line of work, that on the scientific texts, in the edition of the Academy of Sciences, progress has been made, for Vol. IV. has been prepared for the press. The original intention to include in this volume Swedenborg's *Dædalus*, together with other early physical and miscellaneous papers, will now be ultimated, and the original intention of the Swedenborg Committee to issue as Vol. V. the *Infinite* and other psychological papers will also be carried out. The student who is especially interested in the history and plans of the Committee, from 1902 when it was appointed, up to 1915 when its final report was made to the Academy of Sciences, showing that there will be twelve volumes in the series *Opera de Rebus Naturalibus*, will find the original Swedish Minutes with an English translation in Part II. of the "Swedenborg Archives," now in press.

Some years ago, at American expense the Records of the Society, *Pro Fide et Charitate*, were typewritten; and recently I have proposed that the Records of the earliest New-Church Society in the world, the Exegetic and Philanthropic Society, be typewritten at British expense, under my direction, for the sake of making the records of Swedenborgian and New-Church history complete, so far as the eighteenth century is concerned.

The continuation of the fourth mission, and the completion of the three series of publications, covering the whole field of original Swedenborgiana, is merely a question of funds and labor, all the plans and estimates being ready. Instead of the scattered fire of the previous century I have for years advocated the concentration of activities and of

funds in Sweden upon the great task of once for all making all original Manuscripts accessible in photographic form and in the original texts; the translations and commentaries can come later whenever students and publishers may find opportunity. There is a growing realization throughout the New Church, and also outside of it, that the most important thing to do in investigating Swedenborg is first to photograph and print Swedenborg's own texts and the great collections of contemporary documents concerning Swedenborg. If the work inaugurated in 1902 at Stockholm can be continued another decade, until 1928, when the Swedenborg Scientific Association will have existed thirty years, this great and fundamental use may be fully performed. I do not appeal for the employment of any extraordinary measures, for the doing of anything more than what has been established by precedent since 1898, by the formal actions and resolutions of American, Swedish and British Corporations.

The young people now coming to maturity will during the next decade take their places on the boards and committees which will decide these questions. I appeal to them everywhere to stand by and lend a hand so that the fairest results of the work in Sweden will not be blighted by the difficulties created by the war and by the inevitable reaction which has already begun to make itself felt.

In closing this article I may explain that in the proposed "Outlines" will be found a more extended presentation in English of the work in Sweden, and of the documentary collections and numerous illustrations gathered together in Sweden and elsewhere since the first mission to the land of Swedenborg's birth in 1902.

ALFRED H. STROH.

“THE RETURN-KINGDOM OF THE DIVINE
PROCEEDING.” *

BY FRANK W. VERY.

THIS book is a philosophic dissertation on that branch of the great creative cycle in which the aspirations, adorations and holy zeal for good works on the part of regenerating and angelic man, under the leadership of our Great Exemplar—Jesus the Christ—are returning to Him as Creator that Love which continually proceeds, as creative substance within the *logos*, from the Sun of Heaven.

Necessarily, the present work is a sequel to the author's “Kingdom of the Divine Proceeding” and rests on the same basis. The former work, however, lies wholly outside the domain of natural science, while this one affords opportunities for illustration and confirmation from experience in the natural world.

The subject touches some of the highest and holiest reaches of which human thought is capable. It would be unjust not to recognize this, to make certain allowances for inevitable imperfections in the attempt to reach such a high ideal, and to gratefully acknowledge many passages of supreme beauty which shine like stars of the first magnitude in a great constellation. It is, however, to these flashes of poetic insight, rather than to a more strictly scientific treatment of the subject, that we are here mainly indebted. Some of the conceptions, especially those of the spiritual atmospheres and their function in respect to man, are vague and imperfectly formed. They fail to take advantage of the aid which might be given by recent advances in math-

* *The Return-Kingdom of the Divine Proceeding.* BY LILLIAN G. BEEKMAN. Philadelphia, Pa.: Swedenborg Scientific Association. 1917. 272 pp., 8vo. Cloth, \$2.00.

ematical thought and physical experiment. Science demands such satisfaction and asks for something more than the vague, floating dreams of the poet. This treatment has philosophic aspirations, but the impression given is apt to be that of floating clouds, rather than of clear-cut crystalline definition.

The book is indebted for some of its most telling illustrations, which confirm certain of Swedenborg's far-reaching previsions, to modern research as conducted in our institutions of learning. Such is the extraordinary verification of Swedenborg's likening of good and evil influx to motion in right-handed and left-handed spirals respectively. This conception is fairly deducible from Pasteur's great discovery that certain isomeric substances, which are respectively innocuous and poisonous, have crystalline forms of the same system, related as direct, that is, right-handed forms, and their mirror-reflected, or left-handed perversions. Miss Beekman makes excellent use of these facts of science in certain cases; but it seems to us that, in common honesty, a more sympathetic attitude might have been taken towards that science from which so much has been borrowed.

In speaking of a "fine bullular or foam-like structure," repeated and again repeated in composite order, Miss Beekman does not touch upon genuinely discrete degrees of atmosphere. A different idea emerges if we note the significance of Swedenborg's term "perpetually," as applied to successively higher orders of geometric form. Thus the circle is a single line—a curve of definite radius. If the radius increases *perpetually* by infinitesimal accessions, the curve becomes a spiral and sweeps out a plane area. If the plane spiral rotates *perpetually* about a diameter, a new figure, a vortex, is produced in tridimensional space. In order that the vortex, in turn, shall progress "perpetually," into a new order of form, it is necessary to add a fourth dimension to space. This "perpetually vortical" form does not exist in nature, but Swedenborg says that it is the form of the least components of the universal aura of the spiritual world. Thus this form which is capable of mathematical

definition, enters precisely at the point at which the spiritual and the natural worlds are separated by a discrete degree. It seems to us that this elusive but important conception is needed for the completion of the author's thesis. Without this distinction, the implication would be that the spiritual world exists in space of the same continuous degree as nature's.

Similar inept conceptions have afflicted various "metaphysicians" who fail to distinguish between (1) the substantial basis of spiritual life in the forms of the spiritual world perpetually fluent from the spiritual Sun, and seemingly fixed only when the states of angelic life have reached their steady purpose and progressions, and (2) the physical basis of nature which descends from the natural sun and performs a similar use for nature and its sequences in time and space.

There are also some extraordinary misapprehensions of the teachings of science, or a lack of recognition that science moves onward. For instance, we read on page 26, in respect to the action upon the blood, of air, breathed into the lungs and considered as a special sort of "food," as follows :

The great mass of that food which is thus taken in, consists of certain triangular salts or inert particles literally occupying or dissolved in, infilling, the interstices of the aerial elementary, even as ordinary salts are dissolved in the stream of water in the terrestrial chyle. This "aerial salt" is what we now term the atmospheric gas oxygen. Swedenborg says it is the highest member of the sulphur family [*Sic* ?]; as is indeed literally true, according to the periodic system of chemical elements. Yet, at the time Swedenborg wrote, oxygen was not known, nor had the periodic relations of the chemical elements been discovered.

It is true that oxygen exists as ozone in an allotropic form whose molecule consists of three oxygen atoms united probably in triangular pattern; but there is seldom more than an exceedingly minute trace of it in the air, and it is not only not the sort of oxygen imbibed by the blood in the lungs, but it would be distinctly poisonous if taken in any considerable quantity. It is also true that oxygen belongs to the

same chemical group with sulphur; but when Swedenborg speaks of "sulphur," he is using the language of the old alchemists to whom "sulphur" stood, not for the substance found in volcanoes, but for any organic combustible substance. If it is desired to translate "sulphur" into modern terminology, it would be more appropriate here to say hydrocarbon. But this ingredient of the blood is not derived from the air, at least to more than a very minute extent. Surely Swedenborg had a sufficiently extraordinary learning without our trying to claim for him all sorts of impossible foreknowledge of things yet to be discovered. The author has evidently been an industrious reader; but a smattering of learning superficially imbibed, does not add to the dignity of such a work as this.

There are other illustrations drawn from modern science where, in some cases, Swedenborg does seem to have had a certain prevision of coming advances; but discrimination is necessary. The identification of the "primitives of carbon" with "ramental sickle-shaped keen edges broken off from the angles of the perfect primal salt of the sea" (p. 30), and similar fantastic notions harking back to the days of mediæval alchemy, are unworthy of preservation, still less of being named as if they contained information of importance for us. They are relics of a speculative ante-chemical age, and have now been wholly superseded by genuine discoveries. We no longer explain the properties of crystals, or of solutions, on the hypothesis that the atoms have all sorts of bizarre geometrical figures; because we find that these properties are most exactly determined as due to *spherical* atoms of definite and known atomic volumes, arranged in groups or systems of piling, some of which can be recognized by the geometrical patterns of their diffraction of the X-rays. There are no angular least particles, but instead there are angular arrangements of spherical particles. It is glory enough for Swedenborg that he first had the idea of what we now call stereo-chemistry whose existence is verified by the study of these atomic lattice-patterns. It is an insult to his memory and to his own candid freedom

from prejudice, to swallow all of his bad guesses and to try to make him out to be infallible. In view of these obvious blemishes, the patronizing tone of this author towards modern science, assuring us in respect to the electro-magnetic theory of such men as Clerk Maxwell and Hertz, that "its great confirmation lies in the fact of Swedenborg's affirmation on the subject," is presumptuous. Science has no use for pontifical dogmatics. New-Churchmen may well resent the implication that they are partners to this high-handed and futile attempt to annex all the results of modern research as foregone conclusions and obvious appanages to Swedenborg's vague surmises on this subject. His conception of metallic, magnetic effluvial particles in which the continual flow of the vortical magnetic element has worn permanent channels, is a very artificial one, and has nothing in common with modern molecular theory, with which Miss Beekman identifies it. His hypotheses in regard to terrestrial magnetism have been completely overthrown in the progress of scientific discovery. The clumsy experiments of Musschenbroeck on which Swedenborg founded his magnetic theory have been superseded by more reliable ones, and nothing remains but the vague general fact of vortical motion in magnetics, for whose details we must consult more modern theories.

The physiological illustrations (mainly drawn from Swedenborg) with which the book abounds, are usually above reproach, doubtless because anatomy and physiology were already well founded when Swedenborg wrote. Thus the spiritual part of his doctrine does not lack abundant confirmation. Here the author is more at home than in her treatment of physics and chemistry. Here her learning and comprehension are more than mere superficial erudition. Yet a few exceptions must be taken. While recognizing that "wherever nutritive or effluvial spheres go, there go the spirits which make those particular spheres their atmospheres," and speaking of "the age-long accumulations of these evil spheres in the environing atmospheres" (p. 60), the author does not comprehend that this is nothing more

nor less than the gradual "age-long" evolution of the germs of contagious diseases, which have floated in the atmosphere since the earliest Paleozoic Ages and have produced the extinction of many a bygone race of animals or plants. The germ of typhoid fever is no more an immediate, or instantaneous creation *de novo* than a horse is. Miss Beekman rejects all this, and says: "It is the plane of the elemental or atmospheric world, thick with organic effluvial particles, that experiment of later years has partly discovered and misnamed the world of 'germs'" (p. 65). The germ-theory of contagious diseases is too thoroughly established to be overthrown by a metaphysician's dictum; and even the insight of a Swedenborg in such minor matters needs to be supplemented by the results of research.

Incidentally, this book treats of some of the subjects embraced in Burnham's "Discrete Degrees," but does not ascend to the heights of interior perception and freedom from entangling alliances with misconceptions which characterize that great work.

While we wish that the author were not so dogmatic, nor so sure that she, and she alone, knows what Swedenborg means in his profound and far-reaching affirmations of a spiritual organism whose life has commerce between earth and heaven, between physiologic process and angelic theophanies, we would not say that this book is not well worth reading (with discrimination). Its motive is elevating. Even its sometimes hazardous speculations and, to say the least, doubtful interpretations of Swedenborg, are provocative of thought, and the subject, which involves at bottom the real meaning of life—of that human life which is reaching out towards the angelic, is of the noblest conception. Possibly a more critical writer, or one with a more legitimate science, might have failed to maintain the high level of enthusiasm and poetic diction which few have reached since Garth Wilkinson's chair was left vacant.

The wonderful import of the New Revelation of the intercourse between earth and heaven can not well be exaggerated. "The *heavens* are Thine, the *earth* is also Thine."

Does it mean that the starry firmament above us is God's, and that the "Great Stone Book" beneath our feet has God for its Author? Yes, it means that; but it means immensely more also. Great are the material heavens, but far greater are the angelic lives and loves begun on even the least of the innumerable worlds which fill those heavens. This organic heaven-life can best be depicted by likening it to the harmonies of the living body which are its counterparts and spiritual correspondents.

We read:

The brain of a man, his animus or animal mind, differs from that of an animal in certain organic powers and adjustments provided of the Lord's mercy, which permit him to govern, to use, to refuse and act against the incitements of this lower plane; to use it and not to be used by it. And man does this if his growing cortical glands have had stamped into their habit of action, principles of truth; and if their self-determination hold to the form of those principles,—even though with effort and strain,—when an influx and incitation comes which excites other and counter-modifications of their sensitive form. For in the human subject, different from the animal, the animus, the cortex, the internal sensory itself, possesses the power to change its own internal state, or rather, it is able actually to stand against and resist recognized incitations or excitations to changes, or, on the other hand, to coincide with them and yield to them with joyful reflex and endeavor. (P. 101.)

These spiritual organics can be formed in their fulness only out of the spiritual substances of which the spiritual body consists; but spatial counterparts have been provided and formed on the plane of nature to receive temporarily these higher organs by correspondential adjustment. Only by being thus embodied, could the higher organics have been begun—only by human free choice in earth-life.

These positions are supported by citations from Swedenborg's anatomical writings. Here in these physiological lessons is a powerful preaching which should lead to incitement to do our part well in building that "house eternal in the heavens." Ours but to exercise that little (but oh, so important) guiding touch, the choice of free will. God and His angels give the abundant means.

Miss Beekman has evolved out of her imagination a rather indefinite hypothesis as to the physical basis of thought and its transmission. She says: "Sense-images, imaginative images and thoughts are wave undulations, creepings and motions of the parietal substance of the gland" (p. 97-98). In the absence of any completely substantiated theory on this subject, natural science might possibly be willing to consider even so vague a suggestion as this; but with at least a partial solution of the mystery in sight, it might be wiser to turn to such conceptions as that of Waller, who, in 1903, concluded that transmission along nerves is due to a sudden increase in the rate of chemical metabolism, accompanied by electric changes,—a conclusion confirmed by other investigators.

For majestic poetic beauty, it would not be easy to surpass the following description of the Celestial Kingdom, which thrills with life:

It is the kingdom where God the Lord establishes all His beginnings. By its instrumentality He initiates things,—from the initiation of new solar systems, to the initiation of the new human forms conceived in the womb. It is the kingdom He adjoins to Himself as the kingdom of substances and essences, while, in womb and egg, He is weaving structural forms or organic recipient creatures,—forms and organs to be infilled and opened later for the uses of their own life. It is the kingdom which reigns alone, awake indeed, while in sleep the Lord knits up the ravelled sleeve of care. It is the kingdom of the Weavers. It is the kingdom of the matrix, the kingdom of encompassing and sustaining Higher. In it is the profound abyss, "the deep which coucheth under," where the "mothers" dwell, and where Faust sought successfully for the revival of forms of past generations. It is the kingdom of the very hand of Jehovah as the Former from the womb. (P. 107-108.)

In saying that "the correspondence, the terrestrial basis, the organic exterior or body, of the spiritual kingdom is far less universally present in creation than that of the celestial. It is practically confined to the gray matter of the cerebrum," etc., Miss Beekman overlooks the fact that nerve fibers from the cerebrum permeate the entire body and that, except for its pure whiteness, a tissue formed solely of these fibers

could not be distinguished by the eye from the actual complete human body. Moreover, in the macrocosm, light is the special correspondent of the spiritual, and light is everywhere passing through the universe, linking star to star; nay, more, light is the very messenger of the creative energy in nature, which brings order and organization out of chaos, and which starts new centers of cosmic vitality. "In the beginning . . . God said, let there be light."

After a description of the gray ganglia-cells in the peripheral sensory system, we are shown that the nerve fibrils from these organs "unfold and, like fibrous fingers, touch and clasp and ring about certain groups of the gray cells of the cerebrum." In this way the cerebral cells, born almost structureless, receive both influx of life from within, and are also initiated into the innumerable changes which build up the physiological basis of memory in the developed brain-cortex of the adult. Through this return flow "back in full afflux stream from ultimates to the intermediate," the real individual life consciously and voluntarily takes form, "and there it surrounds and compasses about the cortical glands and acts upon them governingly from without" (p. 197). Here we touch the very mechanism of the "Return Kingdom of the Divine Proceeding." It is in these physiological illustrations of the ways and means by which these profound philosophical principles become actuated, embodied, or ultimated, that Miss Beekman is at her best. (Cf. pp. 102-4, and pp. 92-3.)

But in attempting to descend to the plane of physics and chemistry and atmospherics, the author meets her limitations, as, for example, where she says of the cortical glands of the brain: "Their little invisible hearts, ventricles, hollow animatory centers or vesicles, are built to the size of the bullæ of the second aura, and natively expand and contract in sympathetic rhythm and consonance therewith" (p. 251). But the cells in question are easily studied with the microscope. Their size may be exactly measured. A single cell is composed of myriads of atoms, which, in turn, are very much larger than the least particles of the interplanetary

atmosphere. Since, according to her own supposition on p. 221, the finer orders of particles pulsate incomparably more rapidly than the coarser ones, it is unthinkable that the glands of the cortex should pulsate with the same rhythm as these aural particles, and the glands are certainly enormously larger.

As to the function assigned to the "primal aura," we believe that this is wholly erroneous, that this creative aura is no other than spiritual, and that it should never have been confounded with an atmosphere filling all space and dominated by considerations of space and time. The whole of this "atmospheric" speculation is a commixed tissue of physics and metaphysics, is most unsatisfactory, and should be rejected.

Hence when we read of the man who "comes into the spiritual heaven," that "it is evident that after death he will be confined everywhere to the volume of second aura around that particular sun under whose rays he is born," we may say at once that the human spirit cannot be so confined, for do not the spirits of Mercury, who are of this genius, range throughout the universe? Moreover, while spirits from a given earth remain after death *spiritually* connected with its people, it is because they love them, and not because they cannot escape imprisonment within a limited *physical* atmosphere. In fact, heaven is not in space.

In regard to one of these physico-spiritual speculations, we will admit that the number of cortical glands in a human brain is very nearly the same as the number of stars in our Galaxy (see p. 253). The author might even have gone further and might have suggested that the two spirals of the cornua of the cerebrum have a certain crude analogy with the two Galactic spirals of stars which form the Milky Way. But then there are millions of other galaxies. The *Maximus Homo* must include all of the inhabitants of these myriads of worlds. It would be more to the point to liken the innumerable galaxies to cells in an organic form which is known in its fulness to God alone.

FRANK W. VERY.

EDITORIAL DEPARTMENT

"SEEK PEACE AND PURSUE IT."

WE have just passed through a monstrous war; world wide in its extent and without parallel destructive in its effects; and yet people continue to talk of the good things brought into existence by it, and of the benefits that are to flow from it; they, or some of them, piously refer these results to the Divine Providence in a way to shift the responsibility for the war upon the Lord, the Prince of Peace. Such people, unwittingly it may be, take the German point of view; for if the war has brought about good worth more than all it cost, as we hear on all sides, then the Germans were right in making war, and the world should acknowledge its debt and openly proclaim itself "conquered by Germany." But this view of war, though almost instinctive, certainly ingrained and habitual, is utterly wrong, intolerably unchristian as well as uncivilized; it is in fact the fundamental cause of war. For as long as men see, or think they see, more good than harm in war, they will never cease to justify and make war whenever the occasion prompts it. Here then is the first step in the pursuit of peace, the first of the reconstructive measures that are to secure for the world universal and permanent peace. We need to reconstruct our thought about war; we need to reconstruct in a large measure the very language and the ideas we use habitually when we refer to war.

The truth is war is only and always evil; it begins in evil, continues in evil, and ends in evil; its purposes are evil, and its actual results are evil. The insistent claim that war produces certain indispensable and altogether admirable manly virtues, is insidious, but unfounded and repellent. Patriotism, co-operation, courage, devotion, and such like, are God-given human virtues, which though they may be exercised in war,

find their proper and highest exercise in domestic, social and civil life. These virtues produce all the good things that are said to be occasioned by war. They are the operation in and through man of the Lord's Divine Love and Wisdom; they may be misused and perverted in premeditated aggression for dominion and for gain, or they may be properly used to resist invasion, and to establish justice and peace; but assuredly they do not demand outlet and exercise in war.

Let us, therefore, turn from war to peace, from a world of warring nations in bondage to rivalries, jealousies, and hatreds, to a world of free nations bound by ties of friendship, free in co-operation, and united in the common tasks of human welfare, in the common pursuit of righteousness and peace. A world of free nations, living in mutual understanding, mutual confidence, mutual helpfulness, and in the common purpose to realize the blessings of peace, would offer vast possibilities of reconstruction, national and international; it would offer for the first time in the history of mankind an adequate field for the life of love to the Lord and the neighbor. The world would then be in a position, uniquely favorable, to recognize and realize the fatherhood of God and the brotherhood of man. The reconstruction possible and practicable in an all-inclusive brotherhood of nations is, next after the reconstruction of our thought about war, the greatest step towards world peace; it would lift the life of the world to a higher plane, and would give a new point of view from which to see common interests and the common welfare.

The most significant, perhaps, of all the tendencies and changes in the life of the modern world has been the gradual transition, in thought and sentiment at least, from the point of view of private interest to the point of view of the *public welfare*. The moral and spiritual outcome of this change is immeasurable; it may be nothing less than the substitution of the love of the Lord and the neighbor for the love of self. The spirit and direction of this change are such as to enlarge to the utmost our ideas of neighborly love and activity; our public in this view is no longer our city or state or nation, but the world of nations and of men. The fact of unity in God and of the

universal brotherhood of man is brought nearer to realization by the proposed League of Free Nations. Such a league would help to make all the peoples of the earth a band of brothers; in it the process of changing from the private to the public point of view would be completed, for the public would then be the entire world. From this all-comprehensive measure of reconstruction, other reconstructive measures must proceed; and it is the great task and burden of statesmanship now to forecast these measures.

The war by untold destruction of life and property, and by hideous disorder, has left immense tasks of reparation and reconstruction; for these tasks the world is gathering up its moral and spiritual energies under the lead of impulses and ideals that inspire hope and confidence in the coming of a new era of human welfare and progress. We cannot stop to enquire how and how far the war has disturbed and hindered normal and wholesome procedure in the attainment of these ideals; certainly it did not create these ideals, but as certainly it did create the destruction and disorder that make reparation and reconstruction imperative. For instance, it has made some sort of league of nations imperative, although such a league must have come about as a natural result of growth in friendly co-operation and intercommunication, under the dictates, may we not add, of the law of love. Other reform measures were called for, and must have gone on, in the ordinary course of events; but the war has left the conditions of domestic, social, civil, and especially industrial, life so incalculably disturbed everywhere, that world-wide *revolutionary* methods of reconstruction are impending. No doubt the sentiments and the ideals which are to find expression in the league of nations will modify and in a measure control the revolutionary forces; but the awful fact is that our cherished ideals of freedom and democracy are in imminent danger; the vital institutions of our civilization and of our Christianity are as much threatened now by the tide of revolutionary impulses and excesses as they were by German domination. The ugly and horrifying picture of class conflict and universal civil war is face to face with us, and it is the dominating feature of the present world situation.

We may look to a League of Free Nations to keep the peace internationally, and to regulate somewhat the turmoil within each nation ; but a war of classes would be in the nature of the case uncontrollable. We must look elsewhere for the light, the forces, the measures, and the methods to bring in a human and democratic order.

First of all we must face the facts, and get into the light of the facts. What are the facts? The first, the instant and constant, fact is that in the social body there are two opposing and irreconcilable classes, the democrats and the plutocrats. Roughly speaking, the democrats are led by ideals of human welfare ; the plutocrats seek to control human conditions in the interests of money and property. The interests of humanity and the interests of wealth are not by nature and necessity in eternal conflict ; but a political and social class whose dominating purpose and constant effort is to exploit humanity for the increase of wealth, is an eternally hostile class in the social body. The elimination of the class of plutocrats is necessary for the peace and good order of the world ; it is the constant aim and effort of democracy to accomplish this ; and now we are witnessing revolutionary and reconstructive excesses which are not only likely to accomplish it, but in doing it threaten the ruin of the whole body of our civilization. The public benefit and the law of love should lead the class of plutocrats to the act of self-elimination by making use of wealth and property not to control and exploit, but to benefit the public. One of the difficulties of the situation is that there is no clear line of demarcation between the two classes in the body politic, and membership in them is forever shifting. Nevertheless the existence of these two classes is the conspicuous and overshadowing fact in our social and political order ; and the war between these classes must cease before peace can reign upon the earth. Akin to this division but not identical with it, is the distinction between the rich and the poor.

There never was a time in the history of the world when the extremes of wealth and poverty were so far apart ; it is appalling to stop and think how many human beings live constantly and hopelessly on the verge of starvation ; while a favored few,

a very small number relatively, live in the enjoyment, and in the use or abuse, of incredible wealth.

In round numbers, the population of the United States is 100,000,000, and the estimated wealth about two hundred billions, giving an average to each man, woman, and child of \$2,000, and to each family of five \$10,000. This statement of itself should give us pause and set us to sober thinking; but these immense numbers and the bare average leave us too remote from the real situation. Most of us are familiar with the statement that has been going the rounds, to the effect that two per cent of the population have sixty per cent of the wealth, while ninety-eight per cent of the people have only forty per cent of the entire wealth of the country. In other words, ninety-eight million of the people of the United States have an average wealth of \$816.32; and further, what is even more to our point, sixty-five million of the people have only ten billion dollars of the wealth, an average of \$150.00. Disturbing as this is, it does not tell us how many people live below these averages and how many above. But it is obvious that of the ninety-eight million people whose wealth falls below the average of \$1,000.00 it must be said that the wealth may be left out of account, and that they must depend for a living upon wages. On this point we have the statement (1910) that the number of wage earners in the United States was 22,250,000; and the total amount paid in wages, \$14,303,600,000, making a wage average of \$642.86. Below this average there were 10,878,000 whose incomes ranged from nothing up to this level. The situation is the more intolerable when we reflect that wage earners are members of families, usually good-sized families, and we see that, making allowance for the fact that in many cases several members of the same family are wage earners, we have before us the condition of approximately thirty million people in the United States in a constant and fearful struggle for bare subsistence. Turning to the contrasting and almost as disquieting picture, we have figures taken from the report of the Commissioner of Internal Revenue for 1918 to the effect that the total number of income tax payers was 473,036; and the number of millionaires and multi-

millionaires was 22,696, an increase of nearly 8,000 over the previous year. Of these millionaires, 6,051 had incomes of from \$100,000 to \$500,000, an estimated wealth of from two to ten million; 582 had incomes of over \$500,000; 376 paid taxes on incomes of \$1,000,000 and more; and ten of these had incomes of \$5,000,000 and over.

This tells a sad tale, a tale which humane people are finding more and more intolerable. Let us make an effort to take in the human significance of these numbers. It is hard to realize that sixty-five million people in the United States have no property, no wealth, to speak of, that thirty million live on incomes in the form of wages of less than \$140; while a few millionaires have in the aggregate over seventy billion dollars and enjoy incomes ranging from \$50,000 to \$5,000,000.

What does this mean in terms of human wretchedness, struggle, and strife? We look for the answer to the uprising of the working classes and their sympathizers the world over, to the various socialistic and industrial organizations, the American Federation of Labor, the Industrial Workers of the World, the farmers' organization and government in North Dakota; to bread lines and strikes, to Lawrence, and to other cities in the throes of revolution.

These are the outstanding facts, the insistent and inexorable facts. What do they point to, what tendencies do they reveal, and what light do they give us? Without doubt they point to change; their tendencies are towards thorough going reconstruction; and they light up conditions which involve the welfare and progress, not to say the destiny, of the race. They show that our institutions are in question, and that revision and reconstruction are called for.

In the light of the facts now before us, and in the opinion of many,—the many who are driven to bettering the conditions, whether by revolution or by mutual understanding and mutual agreement,—a *redistribution of wealth* is the first step towards social welfare and industrial peace. The distribution is said to be determined in the main by three factors, the wage system, the system of taxation, and the individual differences of human capacity, energy, intelligence and skill. Society is interested

not so much in eliminating individual differences, as in educating its members and in securing to each a fair opportunity to make the most of his educated powers in the service of the community. If our educational system achieved this result, the most potent factor in the redistribution of wealth would be secured.

To some, the most conspicuous factor in the actual distribution of wealth at present is the operation of the wage system. We hear on all sides vigorous denunciation of "wage slavery"; and there are various proposals to remedy the iniquities of the wage system, but so far none have secured general favor. Experimentation is going on; one of the expedients is co-operation and profit sharing. A more radical measure is that of taking over the business by the operatives, and doing away altogether with the separate class of owners and employers. In any case, it is the interest of the public that must be sought and secured. It is fundamental to the proper understanding of the wage system to observe and to enforce the fact and the principle that in the end the public pays both the wages and the profits. So it lies with the public whether it will continue the present system or adopt some other method of having its work done. In the case of the public ownership and operation of public utilities the special wage paying class is eliminated; in the case of mercantile and manufacturing establishments co-operative and profit-sharing arrangements relieve the antagonism between the two classes, the wage payers and the wage earners; while joint ownership and operation would do away with the antagonism altogether by combining the two classes into one. It may be that nothing can prevent the working men and the operatives from taking over by force all industrial establishments, and thereby eliminating the class of wage payers in which wealth tends to over-concentration; but this would mean universal civil war such as is exemplified now in Russia and Germany. If mutual love, genuine love of the neighbor, is to prevail, the wage payers and the wage earners should come together at once on the ground of common understanding and common purpose, the public good, and eliminate their antagonisms even if it requires the merging of their

separate identities. In this direction lies the hope of a fairer distribution of wealth, the product of labor, and the dawn of eternal social and industrial peace.

Another of the factors in the distribution of wealth is the system of taxation. The law of neighborly love and the public interest unite in promoting by all means the freest possible exercise of the energies, the intelligence, and the skill of every member of the social group. It is a clear violation of both neighborly love and of the public good to tax the general public for the benefit of private individuals; it is equally a violation of these principles to tax the products of private and corporate energy. All taxes are in the end paid by the public; the public therefore is interested primarily in using the system of taxation directly for the public good, at the same time the welfare of individuals is also kept in view. If tariff and excise taxes are discontinued on the ground that they transfer wealth from the general public to private individuals and thereby bring about unequal distribution and concentration of wealth, then some other source of revenue must be provided. Inasmuch as the public and individuals share in the creation of values, social and economic justice require that a distinction should be made in taxation between the values due to individual agency and those due to the public demand for the things produced. It is difficult to make this distinction in commodity values; but the public demand for land creates a peculiar type of values, namely, the site value of land. In taxing the site value of land, the public takes what it alone creates, and what the individual has no share in creating. It seems to an increasing number of thoughtful people that taxes upon the site value of land would furnish all needed public revenue, and that all other taxes should be discontinued. If this is true, the demands of neighborly love and of social justice would be met by this mode of taxation in a highly satisfactory manner; wealth would be distributed more equably, and the antagonism between the tax payers and the public interests would be so far removed.

The necessities of human life upon the earth are land, air, water, shelter, clothing, and food; the first three are furnished by nature, the rest are procured by man's own exertions. Our

institutions should promote the freest possible access to these necessities; and now seems the time for revision and reconstruction to that end, when the temper of the masses is threatening to put revolution in the place of orderly progress, and when the obligations of neighborly love are gaining international recognition. It may be that the reconstructive measures above discussed will be tried whether some of us favor them or not; but in any case it is the duty of all, and especially of New-Churchmen, to study conditions in the best light obtainable, and to contribute each in his own way and measure to the solution of the world's problems.

However, the redistribution of wealth, and the improved conditions resulting therefrom, would set us new problems and new tasks of reconstruction. Perhaps these could all be summed up under the head of education,—physical, moral, intellectual, and spiritual. It is here that the distinctive light and work of the New Church is most of all called for. Suppose the energies of men were set free as never before, and that the freest possible access to land and opportunity were furnished by our institutions, what guarantee would there be aside from education that the best use would be made of the new freedom and opportunities? This reflection leads us to new fields of reconstruction,—reconstruction of our bodily lives, moral and spiritual reconstruction, and above all reconstruction of our family life. The threat to cast aside the institution of marriage and to substitute for it a communal arrangement for the procreation and nurture of children, is the most dangerous aspect of the revolutionary tendencies of the present time. We seem to be on the point of reverting to the scheme of Plato's "Republic," where children become the wards of the state in public nurseries, and where men and women are selected by the state for procreation, as is now done according to report in Bolshevik Russia. Nothing could be a more abominable violation of marriage love than such an arrangement. The world needs to be taught, and the teaching needs to be practiced, that marriage is not primarily for procreation, though this is a natural and divinely ordained incident to marriage; but the end of marriage is the spiritual and eternal union of man and

wife, the union in which the highest and purest form of Divine Love is received. Starting from this point, and reconstructing the actual married life in the light of this ideal, other forms of reconstruction will follow,—reconstruction of family life, of our educational system and its ends and ideals, reconstruction of our social relations and social behavior. We have the vision of the New Jerusalem to guide us; we have the promise of the New Heaven and the New Earth to beckon us on. We have our great doctrine of love; and in loyalty to this doctrine we are bound to view all life, all the phases and particulars of life, in the light of love.

Let us be true to our doctrine of love in our study of existing conditions, and let us follow whithersoever love leads us. But let us remember that "pure love wills and is the salvation of all men." The love of all men in us is the love of the neighbor in the widest and fullest sense. Let us hope to see the world reconstructed in the light and with the power of this love, and let us do our part in this reconstruction. Let us try to see in the League of Nations, in the redistribution of wealth, in the reform of our tax system, in the peace, international, national and domestic, to come from these, the expression and the embodiment of Divine Love and Wisdom, the Love which is infinitely wise, and which is our God and Lord, our Lord Jesus Christ.

LEWIS F. HITE.

THE POINT OF VIEW IN THE STUDY OF THE THEOLOGICAL WORKS: (VI) THE LAY POINT OF VIEW.

As I look forward over what I wish to say upon the lay point of view in the study of the Church's teachings, it is nothing more than a plea for religious rather than theological reading in them. But such a summary statement will bear explanation, and, perhaps, require enforcement.

We could all desire more reading among us, I am sure, in the great works, the teachings of which look to the renewal of the

world's spiritual life. More reading, and more ardent reading, would be such a reinforcement of our whole effort as a religious body! At the present time we have neither the general reading nor the noticeable lay study which we once had. Both have dropped to a sluggish modicum. And what a true boon and advantage it would be if, in any revival of lay reading and study, it should be a religious reading and effort rather than a theological which we should see. Presumably it is religious reading of which a good quantity would be welcome; welcome to lay men and women who have found the theological order of reading neither to their purpose nor quite within their power to do; and welcome to the ministry, who would give worlds for the resulting spur to spiritual life among us, and for the consequent demand and even tax on them for ministration to the spiritual life. Lay reading and study, done not with the idea of posting oneself on theology, but with the purpose of informing oneself upon duty and life, would involve a marked and essential revival of the Church.

In the preceding instalments in this series of editorials a point of view has been urged upon the theological student and the professional worker which is distinctly for such a student or worker in his trained study and presentation of the teaching of the Church. We sought to commend that point of view to him, among other ways, by a description of some of its characteristics. And while now, in this last instalment in our series, it is the lay point of view in the reading and handling of the Doctrines which we proceed to discuss, rather than the professional, no essential departure in point of view is thought of. The lay point of view will share with the professional the main characteristics which we have found in the latter. Quite as much as the professional student, the layman needs to hold the teachings as descriptions of a spiritual life which is now to be with the Second Coming, and as means of understanding that life and cultivating it. That is, he needs to serve that life with the teaching, and to subordinate the teaching always to this service. First emphasis upon the teaching is the distortion of the whole cause, which is a deeper and more fully informed spiritual life. And just as much as the professional worker,

the layman needs in the teachings to get at the Word of God ("Arcana Coelestia," nn. 5402, 5432 (5), 6047 (2)), and wants not to adopt them as tenets, in the background of which, only, the Scriptures lie, fairly unknown to him, except that he asserts he has their teaching in his tenets. And in the third place he needs as much as the theological student to keep these teachings from turning into hard and fixed church positions with him, rather to hold them as more and more enlightening means of inquiry into the truth of the spiritual life. These main characteristics which attach to the professional point of view in the study and treatment of the theological works, that is, to such a point of view as we have been pressing in previous papers, the lay point of view in the reading and study of the Church's teaching will also have.

Sharing these main characteristics with the professional student's point of view, the layman's point of view will still be different. It will constitute no essential departure; it is a different occupation of what is characteristically the same point of view. There is, in the lay student's case, a broad attainment of the point of view, with a private study the object, and in the other case a technical occupation of it, with a public work in view. Ideally, the large principles of the profounder spiritual life which is on its way with the Second Coming, are the layman's study, but not the elaboration of these principles in a theology. With that surely we enter the field of the special worker. And as surely, if the distinction is right, lay reading which observes it will help us far more, and be far more to the essential purpose of our work, than the lay reading and study which knows nothing of the distinction. Wholesome lay reading and study are altogether too valuable to do without. The distinction has no interest otherwise. But it seems to exist despite obscurations drawn over it by both professional workers and laymen. It exists in other fields of knowledge. The home-gardener on the other side of my fence has a knack at raising tomatoes, and a too obvious command of working principles in bringing them along to great size and heartiness; but I do not hear that he is a botanist. Lay reading and study with us is to let not into competency in theology, but rather

into the great truths and broad, human principles of the life which is spiritual.

What has long been known as the priesthood of all believers is the supreme encouragement of this direct information of himself by every one in spiritual truth. There is such a priesthood. Its membership, we can believe, is increasing, as that spiritual life forms in greater richness which the Lord brings with Him in His Second Coming, for then more than ever He constitutes His disciples "priests unto God and His Father." Where there is any current at all to be detected in the mass of religious practice and thought, it is carrying men farther and farther past the point where their convictions can be mediated to them, and their beliefs traditionally prescribed. It is spiritual in reach, the democracy which is advancing in the world; and it is a part of it, that men strive to shape their own judgments and think their own thoughts in the realm of their most momentous and enduring life. This priesthood of inquirers in the Temple reads and studies, and upon all sides of the Temple. Who with any vision of the spiritual life thinks to discourage this inquiry? He certainly cannot, who sees inscribed over the Temple *Nunc licet*, and is himself the beneficiary of the new day, when men may enter with understanding upon what have been mysteries of faith. Religious belief has gained an immediacy of information for itself, which gives it and even makes it intelligence, rather, in the spiritual life. It is too bad that lay study and reading ever mistake and lower their privilege here. It seems to me that they do, when for this high and universal inquiry into the truths and facts of the spiritual life of men, they substitute an effort to be "up on a theology." For the universal priesthood of inquiry and discipleship does not blot out the distinction between technically pursued inquiry and broadly pursued study, between special worker and layman. The universality of inquiry does not do away with the distinction between two modes of inquiry, personal and professional. The one mode is by no means raised above the other, but is in the other, a specialization of it, to serve it. And for true growth of the Church, lay study wants to be intensely and genuinely itself, as much so as professional

study needs to be all that in training and competency can be expected of it.

Or let me enforce my plea with the same distinction a little differently put. The true achievement of lay reading and study is not theological information and competency, but something far greater,—the wisdom of spiritual life. The wisdom of the regenerating life is gold, fine gold, beside which professional training is much cheaper metal. It is incomparably superior to any training which the student can master in schools and seminaries. Without it, indeed, his training will soon become unquickenings, and a piece of cant. But it is the fruit of no possible schooling, either, but of regeneration only. It can be the layman's possession in far larger and more moving measure than the minister's or special worker's in given instances. It is the goal and the power of lay study. And to it, then, lay study wants to dedicate itself. Why be diverted from this high issue to put an unsure foot in the field of the special worker in theology? It is in arrival at wisdom of life that a man says without pretension, "I have more understanding than all my teachers," moving as these do in the formal knowledge of these things; "in my life I have reached to the wisdom of them." The very same words turn false and pretentious when it is theological competency which is aped and pretended to. The two things are different. The wisdom of the spiritual life is so much more than theological competency. On the other hand it does not include professional training and equipment for the special worker's field, any more than the layman's sense of justice alone equips him to practice law. Wise in the spiritual life, a man, whether special worker or layman, is after all wise in his individual realization of that life; and it is a deep and intense wisdom, but limited. A trained knowledge of the spiritual life, of what it has been down the course of its history, and of what it may be throughout the extent of its many varieties, is the acquisition of special training and the matter of wide and public ministration. Public ministry is perforce flung into this field of formal knowledge or theology; there is no undoing the specialization with which the distinction into lay and clerical has come; but all the more, then, lay study wants to hold

stoutly and wholesomely on the course to its prize and goal. That goal is the wisdom of spiritual life, acquaintance with God, not theological competency in a doctrine of God; knowledge of the power of the Word, not ability to account theologically for that power; truth of life, not the elaboration of it in a theology.

In the discussion, in previous editorials, of the professional point of view in study and presentation of the Church's teachings, we felt it was no easy matter to equip oneself for strong ministry to the spiritual life reviving now with the Lord's Second Coming. Among the difficulties is an historical tendency, away from this ministry, to mere theological propaganda. It is an inveterate tendency, as old as Cain, isn't it? And what influence it has in a religious body will be distributed over clergy and laity. If it has marked professional study and public presentation of the Church's teaching, in all likelihood it has in some measure enthralled lay activity and reading. A survey of our history would tell us.

As I look back over the course by which we have come as a church body, I cannot doubt that we do not see the best of the lay reading and study that went on. There was much that was done "in secret," for we see it rewarded openly; much reading in Word and doctrine which was devotional, religious, regenerative. It was done in search of the way of life, in solution of doubt, in effort after peace and comfort. It knew the sense of the Divine presence, the Lord's ministry to faith, His invigoration of spiritual purpose. There has been far more of this order of reading, than, in the nature of it, we have heard of. And it is a very large part of the progress of the Church, always. But another order of reading advertised itself. It made a show of reading. Its speech has been the speech of theology, rather than of religion. In a more theological day than the present day, it was the public strength of a body that devoted itself to theological propaganda. That was natural. As a matter of historical likelihood, the whole theological accent was to be expected. It is certainly not to be held up to disdain. Still, perhaps it is not to be held up for emulation, more especially in lay study and reading. A simple account can be

rendered of it. As our religious bodies sprang up here and there, it was a new teaching which they were all-absorbed in. It was a case not of men, strangers to the spiritual life, now caught in the vision of it, but of religiously disposed men, worried by the bad logic and sometimes even the moral badness of current religious teaching. Now, by a great mercy, and by so momentous an event as the Second Coming, they had come on better doctrines of the spiritual life. These doctrines filled their vision. In an access of light, the talk was all of light. So when we New-Churchmen first gathered ourselves together, it was not, at the very beginning, into churches, but into publishing societies and into reading-circles. The over-ruling impulse was not to the cultivation of a life richly revealed but to study of a doctrine revealed. The names given various organizations and periodicals indicate where interest lay; there were "Theosophical Societies," and "Societies for the Propagation of the Doctrines of the New Church"; and magazines appeared in surprising numbers, bearing such names as "The Magazine of Knowledge," "The Intellectual Repository," "Aurora," "Halcyon Luminary and Theological Repository," "The Dawn of Light and Theological Inspector," "The Herald of Truth," "The Mirror of Truth." Don't these very titles advertise upon which side of the ship our net was thrown out? After a reading-circle turned into a worshipping body, or as churches were organized, there yet remained an emphasis upon doctrinal instruction which was primary, and sermons were heavily and compactly theological.

It is not strange at all that the lay-reading which was conspicuous, and which was deemed to be to the point, should have the theological-mindedness of the general outlook in the Church. In a sense, the emphasis of the worshipping societies on the instruction, and the character of the sermons, made this inevitable. To follow the sermon and to know what it was all about, one had to be a reader and acquainted with the terminology of the theological works. Lay theological study was a natural outcome; it is still truer to say, of course, that lay theological reading preceded and initiated the whole movement. And while emphasis in Christendom generally was put on theo-

logical belief, reading with the idea of being informed in theological doctrine easily maintained itself in the New Church. But then the days came of a new emphasis, upon the life into which religious knowledge is to let one pass. The new emphasis was an over-emphasis. An indifferentism in matters of belief took the place, by way of natural re-action, of the former over-emphasis on belief. In time there were no longer so many to read and study in our own body. It was more difficult to stimulate the old manner of reading. It has steadily continued falling away. When, much later than the height of the interest in the theological reading in the Doctrines, the League of Young People organized reading circles, it was a revival which we saw attempted of the traditional reading, or an organization of what there was, and of what could be cultivated, among the young people. Strong planning and steady labor went into this prime activity of the American League. Yet it has required constant stimulation and revision. There has been unceasing restiveness, as at something foreign. And to some early critics the circles were unfortunately small theological schools, with scholars who had never thought of entering such institutions. An interest which only the special worker and a minority of laymen ever feel, created and actuated these circles. Of late there has been a trend out of the study once attempted to something simpler, anyway, if it remains theological; to something Biblical; to meetings to discuss problems of conduct and participation in world-work. A truer interest, religious and active, seems to me to be making itself felt in this trend. It is an interest normal to the normal young person, too. No one will deny that the old manner of reading is a struggling thing, in the young and in the adult church. I think we can well let it go, and encourage the other order of reading, for more of which I am pleading. The type of interest in lay study and reading which once was so strong in the organizing and maintenance of our bodies, has not ceased, but it has ceased to be the strength of our body, the cohesive power in it. It no longer suffices to hold us together and to carry us forward. A new ardor has to burn. The emancipation from the former emphasis is not done; it has been effected so far

rather by circumstances and the general trend of interest in Christendom than by preference of ours; but it can be completed, and a new and strong course entered on, and a new ardor elicited, if we will frankly acknowledge the old outlook and see the new, face out of the one and into the other. As things are, the type of interested mind which once held us together and carried us forward, has spent its force; the next type of interest has not formed in sufficient strength.

A truer emphasis in our work will be served, and the only possible fresh interest awakened, if religious rather than theological reading is sought in Word and in doctrine. The trend is that way. The truer interest is that way. We shall regain inward solidarity and a heart for our work. As over against the reading and study that makes an "indoctrinated man" we have only to count as far more to the point the reading which seeks not to inform itself in theological doctrine but in moral and spiritual obligation, in the principles of spiritually-minded conduct, in religion's conception of marriage and home, in the citizen's duty by the community, in the business man's duty by industrial problems. There is much unobtrusive reading of the sort. The League is feeling its way, I believe, to this manner of study. In doing so it is in the company of church and college classes the country over. If text-books could be provided to the League, in the great conceptions of the spiritual life and its large, inspiring principles, containing discussions of spiritually-purposed conduct in all the regions and relationships of life, domestic, social, civic, probably these Circles would be helped to what, through rejected course after course of study, they have been making their way. And of all the desired lay reading and study, it can be said truly, I think, that it needs only to be encouraged, furnished with helps, not to be created; much such reading is done, but has been scared out of public standing by the theologically-minded sort. Handbooks in religion's applications; discussions of the serviceability of one great teaching and another; compilations of devotional passages from the theological works themselves; studies in the personal and social application of principles of the Gospel; classes in personal religion and in religious-social duty; all these would help

bring out and organize the strength of a body of lay-inquiry and study which would have the desired accent. A "collateral literature" of the sort, as distinguished from one of doctrinal discussion and defense, has to come. And it may very well be that the direct reading and study of the theological works will be superseded by a body of interpretative literature, while those works become more and more the property of the man trained for the theological study of them; and that the resistance we feel for this, for lack of an appreciation how technical after all those works are, will be only holding off a good new day.

But short of such aids to the development of religious lay reading and study, what study there is, and what effort there is on the part of laymen, could, by force of their own decision, be given the better and more fitting outlook. The reading of the doer, the reading of the worshipper, the reading of the tempted man as he gets a tighter hold on the principle which has floated him in the flood before this, the reading of the man who is defining to himself a question of conscience with which his business confronts him, means so vastly more than the reading of the layman who is after a point about "discrete degrees" or the spiritual significance of a turtle-dove. Let the man equipping himself for spiritual interpretation of the Scripture or for special study in the fields where "discrete degrees" grow meaningful, cope with these queries. Let the religious worker who has made the special study required, deal with questions, "How the Word was given," "How the teaching about Jesus Christ is to be understood," "How the Trinity is better described as one of essentials than of persons" (both technical terms, and neither of them adequate); and so on. Lay study and help are so very plainly at their best when they are directed to or extended from a personal realization of the meaning of some teaching. "How did you re-inforce your young people against the low marital standards in the world?" "What upheld you in this sacrifice you made?" "How do you think that you and I as Christians ought to regard this piece of legislation?" "Why do you have confidence that there is another life?" "What has religion to

do, when you get right down to it, with marriage?" In the realm of these questions the religious life is actually led, lay thinking is actually done, wisdom which belongs with life gained. What would happen, with a reading of the Scriptures going on, and of the doctrines, which meant to deal with such questions? Why, men would be speaking great convictions with force, they would be voicing the truth as it came not only within their grasp but out of their lives and purposes, they would be studying and speaking with spiritual power. They would know what they were about, now, and they would "get there." They would be giving lay study and reading and activity their true, vital and elevated purpose and power. I quote the following passage from the *Arcana* not as it has been quite habitually quoted. Usually it has been reproduced to exalt the professional teacher over the lay reader and missionary. The lay reader and missionary serves as exalted a function as there is when, speaking the truth as he has come to know it in his life and experience, and not as one versed in theological doctrine, he "instils in another good"—for that is what truth has passed into with him.

He who provides for the church, provides for the souls and eternal life of the men in a country. And the church is provided for when a man is led to good. . . . Good may be instilled in another by any one in a country, but not truth, except by teaching ministers. (*Arcana Cœlestia*, n. 6822.)

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

ONE OF THE SUBTLE TEMPTATIONS OF THE CHURCH TODAY.

I HAVE been giving some study to the 39th Chapter of Genesis as unfolded in "*Arcana Coelestia*," and it has seemed to me that in it we have brought to light a subtle temptation of the Church today. It seems to be the same temptation which the Lord met and conquered when the devil said to Him: "If thou be the Son of God, command that these stones be made bread," which was a prompting of evil spirits to devote His power to the satisfying of man's natural affections and thoughts. But He answered: "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." By this reply the Lord indicated that His real mission was to emphasize the spiritual nature of man, and that its needs can be supplied only by the good and truth contained in the Word of God.

The temptation which the Lord experienced in the human, the Church likewise has to meet and overcome, if it is to perform the use for which He has established it, and called men to devote their lives to its ministry.

The 39th chapter of Genesis tells us of the experiences of Joseph, who, as we are instructed, represented the Lord. Joseph was sold unto Potiphar, Pharaoh's chamberlain, by the Midianites (the Midianites are those who are in simple truth), and the Ishmaelites brought him down into Egypt, which represented "consultation of Divine Truth from outward knowledges"; by which is meant, as I take it, the temptation that comes from the mind being under the influence of the letter of the Word, or by immersion in it. That this is the general meaning of Joseph being sold to Potiphar, Pharaoh's chamberlain, prince of the guards, is evident from Egypt signifying "knowledges in general," Pharaoh "outward knowledges," and

Potiphar "those which are primary for interpretation," that is principal ideas in forming judgment. Thus it is summed up in "*Arcana Coelestia*," n. 4790: "the subject is Divine truth, which was sold by those who were in the truth of simple good, by their consulting outward knowledges; whence arose a wandering and removal from the Divine truth, and hence interpretations from the sense of the letter of the Word."

When Joseph was in the house of the Egyptians, we learn, Potiphar gave all things into his hands, because he saw that Jehovah blessed him. But when Potiphar heard the accusation of his wife against Joseph, his anger was kindled; which shows us that he is representative of those who speak well of the Church and appreciate her ministrations as long as she agrees with their standard of good, but who become incensed at the Church and speak against her, when she fails to avow their cause and devote her services to ministering unto the natural wants of men.

To see the temptation to which the Church is subject as illustrated in the representative character of Joseph, it is necessary to understand what is signified by the wife of Potiphar and by the husband.

We read in "*Arcana Coelestia*," n. 4988:

By wife here is signified truth natural, but not truth natural spiritual; and by husband, . . . is signified good natural, but not good natural spiritual. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth natural spiritual. Good in man is from a twofold source—from what is hereditary and hence *adscititious*, and also from the doctrine of faith and charity, or with the Gentiles from their religion. Good from the former source is good natural not spiritual, while good from the latter source is good natural spiritual. From like origin is truth, because all truth has its own good adjoined to it. Good natural, from the former source, that is, from what is hereditary and hence *adscititious*, has many things in affinity with good natural from the other source, that is, from the doctrine of charity and faith or one's religion; but only in the external form, being entirely different in the internal. . . . They who do good from the former source are carried along blindly by a sort of instinct into acts of charity; but they who do good from the other source are carried along by an internal obligation, and, as it were, with their eyes open.

By this number it is made plain that by Potiphar's wife is meant that form of truth which is evident in the letter of the Word and which the natural man can understand and appreciate; but because there is no religious quality in the truth, it is called "truth natural not spiritual." And because man can perform good works as a result of a kindly nature, which works to him are therefore as natural as breathing, but lack a spiritual quality, Potiphar, the husband, represents "good natural not spiritual."

And now because of these states of natural truth and natural good in which men are by birth and training, the temptation to the Church comes in the significance of the language of the wife of Potiphar to Joseph: "And she said, Lie with me." Of this we read in "*Arcana Coelestia*," n. 4989:

This signifies that it desired conjunction. . . . The conjunction of truth natural not spiritual with good natural spiritual, is described by his lord's wife being desirous to lie with him. Between these no conjunction can be given in internals, but only in externals, in which there is apparent conjunction; but it is only affinity. . . . Some unlawful spiritual conjunction is here described.

The desire on the part of many classes of people today is that the Church should unite her efforts with those who are caring for the poor; should devote her energies to civil and social reform, and to healing the physical and social ills of mankind. The wave of social reform has become so strong, and the desire on the part not only of members of the churches but also of ministers to help has become so intense, that the great work they think must be done to bring the kingdom of heaven down upon earth is to right the wrongs on the civil and bodily planes. That there is plenty of work to be done to ameliorate the conditions of men and women and children, is indeed true—and sad that it is true. There is much injustice and inhumanity and physical disorder crying out for all manner of good work to be done on the social and civil planes of life. And it is just because of the well-known fact that the mission of the Church is to heal all the ills of mankind, that those who are only in truth natural not spiritual earnestly urge a conjunction of effort, and think that she ought to join them

in their reform measures, not knowing, because not being able to see, that while there is a sense in which the Church is interested in and working for the natural welfare of mankind, yet her immediate mission is to call attention to the reformation and regeneration of the inner life. This is the most important work; and this must be done in order that social and civil goods may become real blessings. Between the work of the social reformer and the spiritual reformer,—between the work of the state and that of the Church, as we may say, there is an affinity, but no conjunction. This truth is brought to our attention, where we are taught “the wife caught him by the garment, and he left the garment in her hand and fled.” Of this we read in “*Arcana Cœlestia*,” nn. 5006, 5008:

Truth not spiritual applied itself to the ultimate of spiritual truth. . . . The truth of good natural spiritual it is with which truth natural not spiritual wished to be conjoined. . . . But the former is averse to such conjunction, and for that reason leaves ultimate truth, or suffers it to be taken away. . . . It is truth natural not spiritual, within the church, that good ought to be done to the poor, the widows, and the fatherless; and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual, that is, they who are in truth not spiritual, understand by the poor, the widows, and the fatherless, only those who are so called; whereas truth natural spiritual, that is, they who are in truth natural spiritual, confirm this view indeed, but put in the last place this meaning of the poor, the widows, and fatherless; for they say in their heart that not all are poor who call themselves poor, and that among the poor there are some who live most wickedly, and fear neither God nor man, and who would rush into every iniquity unless withheld by fear; and moreover that by the poor in the Word are meant those who are spiritually such, who know and confess in heart that they have nothing of truth and good from themselves, but that all things are given them by free gift. . . . From this example it is plain that to do good to the poor, etc., under this name, is an ultimate of truth to those who are in truth natural spiritual; and that this truth is like a garment, which clothes interior things. It is also plain that this truth concurs with the truth possessed by those who are in truth natural not spiritual; but that still there is not conjunction, but affinity. . . . It is of another form, because of another idea, with the spiritual than with the merely natural man. . . . From this it is plain what is the quality of the ultimate spiritual truth in the sight of the natural man—that it is like a garment; and when this garment is withdrawn, the natural man and the spiritual man do not at all agree.

The principle which I deduce from these numbers and what has been said and read before is, that the natural man who is in truth, but in truth that is not spiritual, is urging his cause of mere social reform so strongly upon the Church that he is bringing the members and the ministry into the temptation of taking up his cause, and if not neglecting, yet of undervaluing the spiritual mission of the Church. And this the natural man not spiritual is doing with great success, because he appeals to the letter of the Word, and points out that in it there is ample teaching that the Church should help the bodily unfortunate, because the Lord Himself fed the hungry, healed the sick, and loved the poor. That the members of the Christian Church should work for all good reforms, is conceded on the part of those who believe the Church's mission is spiritual; but this does not satisfy the reformers natural not spiritual, for they take hold of those ultimate truths of the Word, signified by the garment, and demand that the Church unite her efforts as a body. And when the man of the Church and the minister of the Church who, natural and spiritual, shows his aversion for such a union of reform work, such union of state and Church, of civil and spiritual, the spiritual man is left without a means of defense,—his garment is gone. The reason why he loses his means of defense is that the natural man not spiritual is unable to see the real difference between the work of the Church and mere social reform,—between the natural meaning of the Word and the spiritual meaning. And his attitude toward the Church, which stands for things spiritual, is revealed in the significance of the language of Potiphar's wife when she accused Joseph of the very thing she desired him to do, and said the men of her house had brought in a Hebrew servant to mock them. In explanation of this in "*Arcana Cœlestia*," n. 5025, Swedenborg says among other things:

If it is said that the use and the end make a thing spiritual or not spiritual—use and end for the common good, the church, and the kingdom of God, making it to be spiritual, but use and end for the sake of self and one's own prevailing over the former use and end, making it to be not spiritual—this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed by

the intellectual, not with the heart prompted by an intellectual destroyed by lusts. With this he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; indeed, he says in his heart, Who can ever be otherwise?

From this number I deduce the following principle: that the reformer of today who is in natural truth not spiritual is willing to use the Church as a servant, if she will lend herself to help him in external reforms. He has an intense desire to see her do good natural works; thus he makes the spiritual serve natural ends. But let the ministry proclaim the supremacy of the spiritual,—let the Church emphasize the absolute importance of real repentance, the work of regeneration, that man is a spiritual being and must be born again in order to enter heaven, and if he does not acknowledge the Lord and shun evils as sins, he goes to hell,—let these great spiritual truths be given chief place in the mission of the Church, and he hoots at them, if not in words, yet in heart. He mocks, because he has an aversion for things spiritual; for his loves are natural.

And so Joseph is put in prison by Potiphar, for he represents natural good not spiritual; and “natural good not spiritual,” we are told in “*Arcana Cœlestia*,” 5033, “suffers itself to be easily persuaded by falsity.” And for Joseph to be in prison is for the truth to be imprisoned. And when the truth is imprisoned, the Church and the ministry come into a state of temptation from which there is deliverance only when the dream of Pharaoh is interpreted,—when Joseph shaves himself, and changes his raiment.

L. G. LANDENBERGER.

DIVINE OMNIPOTENCE AND THE PERMISSION OF WAR.

How do you think of the Divine Omnipotence? Do you think that God's power is such that He can do anything and everything? If that were so He could have prevented the war; more than that, He could have prevented not only the evil of war, but any and every sort of evil and suffering. If He could

do everything, He could have made each of us so that we could not have sinned—so that we could only have spoken wisely, acted kindly and nobly. If Omnipotence meant power to do anything apart from every consideration, He could have provided that every one should live a blameless life, and go to heaven.

It must be evident that if God's Omnipotence were such, the reason why there is wickedness and misery in the world would be that He had not prevented it. The reason why some are good and some evil, some noble and others base, would be that He willed that they should be so.

From this notion of the absolute character of Divine Power arose the doctrine of predestination, according to which God had foreordained some to eternal life in heaven, and others to everlasting damnation in hell, irrespective of what they might be or do. From that notion also arose the belief that wars, and all other terrible, hateful, hurtful things, were appointed and sent by God. For, clearly, if He were able to prevent evil and did not, its existence was due to His not choosing to prevent it.

Hence there are people who think that God sent this war upon us, and that having sent it, He can stop it just when He pleases. And they pray to Him to do so, as if much and earnest prayer would persuade Him to exercise His power to that end.

Need we wonder that there are others who, with this same notion of what Omnipotence must be, if there be such power, come to the conclusion that, as no such power is exercised, there is no God?

But a little serious thought will convince us that this idea of Omnipotence as absolute, unconditioned power, is entirely wrong. For God, as well as being all-powerful, is all-loving and all-wise. He loves all and desires their highest good. By His wisdom He sees what is their highest good, and how it may be advanced. Love is an impulse only; it *does* nothing but by means of wisdom, which sees the way and provides the means. He loves that we should be fed, and His wisdom has planned the wondrous processes of multiplication and growth. He loves that we should be renewed and refreshed; and His wisdom

has provided for our taking rest in sleep. So in every conceivable purpose of His love, wisdom is the means of its attainment. Being good, and the source of all good, He can but love the right; being wise, and the source of all wisdom, He cannot but know how to do the right. His power must be the fulfilment and outcome of His love united with His wisdom. To act contrary to them would be to act against His very nature. Hence Divine Omnipotence acts according to the Divine Love and Wisdom. From it is excluded everything that is not loving and not wise. In other words, it is limited to the right. "Shall not the Judge of all the earth do right?"

Let us say, then, and believe, that the Lord in all things acts in accord with His own laws of order, and never in opposition to them.

If we wish to be free from wars, if we desire "peace like a river," we must hearken to the Lord's Commandments, for these are the fundamental laws of human life.

A little attention to what we call "the forces of nature" will make this clearer—bearing in mind always that the forces of nature are but the manifestation of Divine Omnipotence in the material universe. The law of gravitation is the decree of the Divine Love and Wisdom for the government of suns and planets. It is invariable and constant. God never from His Omnipotence acts contrary to it. To come from the vast to the minute: the seed has within itself the conditions of propagation *ad infinitum*—but the seed must be sown, must have suitable soil, moisture and warmth. These are orderly means according to which Omnipotence causes "grass to grow for the cattle, and herb for the service of man." Wherever we look in nature, we see God working according to His own laws of order—and we may be sure He works in the same way everywhere else. And it is impossible for Him to exercise His power in any arbitrary way, for this would be opposed to His very nature.

Recognition of this great truth will make clear why, although God is Love, all the terrible things that war includes are permitted, taking into account what man is. Of all the things God has created man alone is capable of progress, and of

progress almost unlimited. Animals beneath him are limited by their natures and instincts. Man can do much to improve them, and something also in training them. They cannot improve themselves. Whilst man has advanced from the cave-dweller, with his crude flint implements, they have made their burrows, built their nests or their dams in the same way as ever. Whilst he has become inventor, poet, philosopher, they have learnt nothing, taught their offspring nothing, but what they taught as far back as we can trace. Why was man endowed with faculties so vastly different—how comes it he has made such progress? The answer is that he was made in God's image and likeness, i. e., with faculties to receive God's love and wisdom—with intelligence to see the good and the true, and, seeing, to love and do them. His progress is due to the fact that—unlike creatures beneath him—he was given freedom to choose his objects and to strive and struggle for their realization. He could not have progressed unless he had been free. He could not otherwise have known the joy of achievement. Man's delight is in the pursuit of the things he loves: happiness consists in attaining objects really worthy.

But freedom involves the possibility of choosing the better rather than the best, the bad rather than the good. To be free to love God and the neighbor one must also be free to love oneself. The one involves the other. To love self and become selfish is evil and sin. The origin of evil was nothing but this,—that men chose to please themselves rather than do the right.

Now, when man in place of love to the Lord and to the neighbor sets his love upon himself, covetousness and envy arise in his heart, leading on to cruelty, injustice, insincerity, dishonesty, and all manner of evil desires. Since they are cherished, it is necessary that man may know them for what they really are by seeing their evil fruits. They must be allowed to come out into evil, hurtful deeds. We see how horrible is hatred when it moves some one to cruelty: perhaps we may have wisdom to see how horrible our own evils are, when we see the results of similar evils in others!

With our spiritual diseases it is as with our bodily ones. The physician aims at getting the poison out, even though it

means painful sores and lasting scars. Symptoms lead him to the remedy. So with the Divine physician—He lets the virus of sin come out into hurtful deeds, that we may see its real nature and shun it.

Self-love and the love of the world, in shape of the lusts for dominion and for possession, are the causes of war. Soul-destroying inward evils must be permitted to come to a head even in the awful outrages of warfare. War gives the most convincing object lesson as to the nature of the inward evils that so express themselves. War is permitted that we may see those evils. What argument against the folly and wickedness that leads to war is so powerful as the woful calamities that follow it?

We venture the statement that, as to its horrors and outrages, war is worse than hell—that there is no such scope for wrong-doing in hell as we have on earth. We shall see that this is so when we reflect that this world is the battleground of the opposing forces of good and evil. We begin our immortal life in a material world, because it offers resistance, and so reacts against our desires—compelling us to persevere against difficulties for developing the good, and opposing barriers against our persistence in wicked ones. Character is formed here; we make our choice of good or evil for all eternity here. That we may make it wisely, good and evil stand here in strongest possible contrast. That we may know what we are, we are allowed, if we persist in inward wickedness, to bring it into view, to feel the pain of it, and see its hideousness. Divine Providence restrains us but little, for the sake of the end in view, which is salvation from our sins.

But in the hereafter, restraints upon the doing of evil are many and constant—because there it would serve no such purpose as here; and that is why hell is described as everlasting restraint: "These shall go away into everlasting restraint, but the righteous into life eternal."

So now we can see, in a general way, when war will end. It will end, not by any arbitrary act of Divine Omnipotence, but when the nations and peoples concerned have learnt, at least in some measure, the lesson of the miseries they have brought

upon themselves. Likely enough they will not learn it until they have suffered to the utmost.

The lesson for us is pressing. Let no false ideas blind us to the fact that the evil loves that bring war have to be faced and overcome by every one. We must fight the good fight against the foes of our own household, if wars are to cease unto the ends of the earth.

WILLIAM A. PRESLAND.

CURRENT LITERATURE

"SWEDENBORG: SERVANT OF GOD." *

THE writer of this pamphlet, after referring both to Swedenborg's declaration that what he wrote was made known to him by supernatural means, and to his records of his own experience in the spiritual world, continues:

Many unfounded opinions concerning Swedenborg have been current, but, though often accounted a visionary, he has seldom been charged with imposture. It has been more common to hint at hallucination, but the reader will find that there can be no question of mental disturbance. Swedenborg is entirely methodical and rational. (P. 7.)

The weighty matters in the teaching of this "self-effacing servant of God" are then set forth in terse, compact, closely related form—in no degree in a popular and illustrative manner. The brochure is for serious-minded readers who love concentration of thought. Realizing the depth of the revelation before him, the author pertinently says:

Swedenborg does not profess to make clear to finite comprehension so transcendent a verity as that of the glorification of the Lord's natural human, but he brings this most holy mystery within the grasp of human intelligence in so far as is needful for rational belief (p. 11).

And he leads up happily to the three-fold nature of Jesus Christ, saying:

In Him therefore is the Trinity, of Father, Son, and Holy Spirit, which terms are expressive of the constituent elements of His being (p. 8).

The range of topics in the little book is very wide, including the philosophical relation of the other world to this as that

**Swedenborg, Servant of God.* BY CHARLES H. MOORE, Professor of Art Emeritus, Harvard University. London: Eliot Stock. 1918. 27 pp., 12mo. Paper, one shilling.

of cause to effect; the symbolic form of Scripture; the inherent necessity of free-will in man, and his power of self-compulsion toward good; the line of demarcation between men and animals; the doctrine of degrees; and the conditions of man's life hereafter. Some of the definitions and comments are of extreme brevity, and rest upon forty-three Swedenborg references and many quotations.

Professor Moore speaks approvingly (p. 1) of Swedenborg's non-participation in any effort toward the establishment of a separate New-Church ecclesiastical organization. The time was not ripe. He wrote in Latin, published his theological works at his own expense, and deposited copies quietly on the shelves of European universities. The seer, with his strong conviction of the perpetuity of his message, could wait. Dust has been accumulating on these volumes for a century and a half, and is now being slightly blown off. To some of us it now seems wise, and right, and good, to train a ministry to present these matters of faith from the standpoint of the whole system of theology; and it seems well for laymen who respond to such a pulpit to preserve and phototype his manuscripts, and, as avowed disciples of the theology he set forth, to translate, publish, advertise, sell, and distribute his works gratuitously.

Professor Moore in his young manhood was a regular attendant at New-Church services in New York under the Rev. Abiel Silver. Both removed to Massachusetts, and their warm relationship found outward expression as long as the latter lived here. Friends still surviving have followed with interest Mr. Moore's growing vocational career: his tutorship and professorship of art at Harvard; his double Sabbatical year abroad, during which occurred his felicitous fraternization with Ruskin; and on his return our University's exhibit of his excellent work. His friends purchased his "Gothic Architecture" in its enriched edition of 1899, and were vividly impressed by the spirit of the mediæval French cathedrals, with their honesty of structure, freedom from display, the subordination in their statues of physical to spiritual beauty, the symbolism of their grotesque animal life—the entire building

an expression of religious faith and aspiration, erected by a people rich in artistic capacity, and with "a disciplined sense of beauty."

Professor Moore's New-Church friends are still more pleased at his production of the little brochure before us, which, in substance, is an admirable pocket epitome of Swedenborg's matters of faith, and, as such, entitled to an appreciative welcome.

EDNAH C. SILVER.

"PSYCHICAL PHENOMENA AND THE WAR." *

THE number of books on the life after death which have been published during the war is legion. The subject is approached from many points of view. There is a great concentration of thought on the subject. The general conviction developed by the war is that there is a spiritual world and a life after death.

Many of the books now being published purport to give information concerning that life which has been obtained through mediums. Automatic writing is one of the most common means by which that information has been imparted. When we examine these communications, we find strong evidence that the preconceived opinions of the penmen give a very decided tinge to them. This throws grave doubt upon the identity of the persons from whom the messages purport to come. There does not seem to be as much interest in abstract doctrinal and philosophical discussion of the question of the life after death, as there is in the facts of experience that prove it.

Hereward Carrington's recent work, "Psychical Phenomena and the War," discusses this question from two points of view: (1) The psychology of the German and of the soldier; and (2) Psychical phenomena perceived and experienced tending to prove the soldier's survival after death. The psychology of the

**Psychical Phenomena and the War.* BY HEREWARD CARRINGTON, PH. D. New York: Dodd, Mead and Company. 1918. 363 pp., 8vo. Price \$2.00 net.

German is summed up in his erroneous judgment that by methods of frightfulness he mistakenly expected to terrorize the world into submission. The Germans failed completely to estimate and comprehend the soul and spirit of the free nations of the earth.

In the discussion concerning the psychology of the soldier, a number of eminent authors are freely quoted. Le Bon shows how the soldier is transformed when he dons the uniform, and especially when he is in the zeal of battle; but the writers have a total lack of knowledge of the influx into the minds of the soldiers from the spiritual world under these conditions. One thing common to all is, that there is little or no fear of death, especially in the heat of battle. The dead bodies seem as nothing. The recognition of the spirit is everything. A soldier once said, "When we all advance, no one is afraid. There may be the passing thought, 'Am I going to be killed?' but he advances without fear, nevertheless."

In discussing the nature of death, Carrington says death is "merely being withdrawn from the body." "The fear of death should no longer exist, save that it represents a plunge into the Great Unknown. In that sense, truly, death is a 'Great Adventure.'"

The second part of the book gives many instances of psychical experience tending to prove survival after death. These facts, more than any other method of approach to the subject of the life after death, seem to interest people. The investigation of such facts has received careful consideration during the war by all the nations engaged. A chapter on the attitudes of the different nations toward psychical phenomena is of interest. The Germans look at the subject chiefly from the material view; the French likewise believe the phenomena to be evidences of subtle material forces and emanations; the British and Americans believe they are evidences of survival.

Another chapter on prophecies concerning the war seems to indicate that it was clearly predicted in several instances. "Brother Johannes'" prophecy is pronounced a forgery. Various others are said to be extremely vague. Some cases are said to be fully verified as reliable prophecies before the

war opened. According to the evidence, Léon Sonrel predicted the war of 1870, the defeat of the French at Sedan, the siege of Paris, and the revolution. He also predicted that another war was due before September, 1914, and that France would be victorious. His words were: "France is saved, she extends to the Rhine. O my beloved country, you are triumphant—you are Queen of the nations!"

Another Frenchman, a Breton, predicted the war and his own death. He also said that the war would end May 22; but did not give the year. He was killed before the end of 1914.

An interesting account of a Serbian is given who predicted many things which afterward came true in the history of that nation. The account was recorded in a court of law, and is preserved in the secret archives of the nation. On May 29, 1868, he ran through the streets crying, "Help, O brethren, help! They are murdering our Prince." Two hours later a telegram was received saying Prince Michael had been murdered that afternoon. He also foretold the use of the telephone, said that Nish would be Serbian, foretold the wars of Turkey and Bulgaria, the activities of King Milan, his divorce, his exile, and his dying broken-hearted abroad.

Instances are given of premonition of death, knowledge of future events, remarkable dreams conveying a knowledge of distant happenings, warnings of danger, prophetic dreams, apparitions, visions, dream visions, visions of death, physical phenomena coinciding with death. These are of deep interest not only to people in general but to the student of psychology, and especially to the student of Swedenborg. We see in them many confirmations of the teachings of Swedenborg.

On the other hand a number of communications purporting to come through mediums from the spirits of dead soldiers bear the ear-marks of the usual mediumistic message. Here is one: "The boys suffer more here when they return home in spirit and are refused a hearing than ever they suffer on the battlefield. They know they are alive, and try to apprise their loved ones of the fact, only to be met with, and encompassed by, waves of tormenting grief." These messages all lure the

relatives on to consulting mediums for solace, comfort, and knowledge of the spiritual world.

Mr. Carrington quotes Sir Oliver Lodge, Sir Wm. F. Barrett and others, including spiritualistic and occult journals; but he does not give the warnings which Lodge and Barrett give against the dangers connected with seeking communication through mediums. The trend of Carrington's book will be to encourage the bereaved to seek through mediums the solace and comfort that should be acquired from the Word and a rational doctrine concerning the life after death.

To illustrate this indiscriminating attitude of the writer, we give the following quotation. After speaking of the Church's lack of knowledge on the subject, he says:

It is spiritual illumination that the church needs today. . . . In the meantime, Spiritualism offers to the bereaved the solace which the Church fails to afford. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That was the divinely sympathetic invitation of olden time; and a similarly appealing offer is today extended in the name of Spiritualism to all who are staggering beneath some crushing blow inflicted by the war. (P. 254.)

What is needed at the present day to satisfy the hearts of the bereaved is a clear presentation of the truth concerning the life after death as drawn from the Scriptures, as taught by Swedenborg, using the psychical phenomena of modern investigations as confirmations and illustrations. A warning voice is also needed against the flood of irrational communications purporting to come through mediums.

JOHN WHITEHEAD.

"EXPERIMENTS IN PSYCHICAL RESEARCH."*

IN his recent book on "Life After Death," Dr. James H. Hyslop, whom the volume before us characterizes as "the

**Experiments in Psychical Research* at Leland Stanford Junior University. BY JOHN EDGAR COOVER, Asst. Professor of Psychology. Stanford, Cal.: Stanford University Press. 1917. xxiv+641 pp., large 8vo. Paper, \$3.50 net. (Leland Stanford Junior University Publications: Psychical Research Monograph No. 1.)

highest authority on psychical research in America," makes the statement:

I regard the existence of discarnate spirits as scientifically proved, and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject. (P. 306.)

As is well known, Dr. Hyslop has been Secretary of the American Society for Psychical Research during the last fifteen years, and in that capacity has had every opportunity to examine and weigh the evidence in support of the conclusion here expressed as to the existence of discarnate spirits; and it is worthy of note that, so far as personal conviction goes, many of the leaders in the psychical research movement in this country and abroad have expressed similar judgment as to the weight of the evidence. If, as they believe, the cumulating evidence is already sufficient for this decision, it seems to be a logical inference that in due time no man will dare to express incredulity as to personal immortality and the survival of bodily death, since the proof here dealt with is "scientific,"—if not strictly on a par with the physical sciences in this respect, yet approximately so in view of the nature of the phenomena dealt with. In an age when the minds of men have become so externalized as to tend to deny all things of the spirit that cannot furnish some tangible evidence of actuality, we have at least some ground for the thought that the Divine Providence is prompting the investigation of these subjects at this time in order that mankind as a whole may be forced to faith on intellectual grounds. For aught we know, it may be but one step in the promotion of the general acceptance of the truths for the New Age. If so, every New-Churchman should have at least a passive interest in the progress of psychical research, and in the literature that it gives rise to. In this connection the volume before us is of considerable significance, being the first-fruits of the first Psychical Research Department in any university.

In the Introduction to the present volume we are told how, in Jan., 1912, Mr. T. W. Stanford, brother of the founder of the University, had offered \$50,000 as a fund, "the interest of which was to be applied to investigations in the field of what may be broadly termed Spiritualism and Psychical Research"; also \$500 a year for the purchase of books in that field. The offer was finally accepted; and in due time Dr. J. E. Coover was appointed as Fellow in Psychical Research, with rank of Assistant Professor of Psychology. The first published results of work accomplished since his incumbency are now before us, concerning which he says in the Preface:

The experiments described in this monograph fall into several classes of investigations which are fairly closely related to each other, and which are believed to be of fundamental importance to Psychical Research. They are offered as some slight contribution to science, of interest particularly to those who are more or less technically familiar with Psychical Research; possibly their less technical portions may interest the layman. Lest the latter, however, be disappointed in finding no brief either for or against the general phenomena in this field, the assurance must hereby be offered him that the research is undertaken with a zeal for Truth, and is projected and controlled with an anxiety for the strength of the bridge it is building, which must bear the strain of the passage of men of learning, men of influence, men of science, from the shore of accepted knowledge to the island of the not-yet-recognized. Safety forbids bias or precipitancy. This laboratory report completes the first stage of construction.

Herein will be found (1) a statistical method of experiment in Psychical Research which, it is believed, will be acceptable to science and will prove adequate for resolving doubt and controversy concerning the alleged supernormal acquisition of knowledge (telepathy, lucidity or clairvoyance, or communication from discarnate intelligences capable of apprehending facts in our world); and (2) the results of the first applications of this method.

At the close of his Foreword to the volume, David Starr Jordan, Chancellor Emeritus of the University, makes the following statement, which may be taken as applying to the volume itself:

The work in Psychical Research at Stanford University has rested from the first on "the solid ground of nature." At the present stage, its methods seem more important than its results, although the latter, while not sensational, are unquestionably substantial.

The book is divided into five parts, followed by an appendix of nearly two hundred pages, the last seventy-five of which are devoted to a valuable Bibliography of Literature Relating Directly or Indirectly to Psychical Research. The subject matter of the five parts concerns respectively: (1) Thought-Transference, (2) Experiments on Subliminal Impression, (3) Mental Habit and Inductive Probability, (4) Experiments in Sound Assimilation, and (5) Contributions by Professor Lillien Jane Martin, Professor Emeritus of Psychology. The part devoted to Thought-Transference or Telepathy is the largest and most important. This was the subject first taken up for investigation by the Society for Psychical Research when organized in England in 1882. It was soon affirmed by members of that Society that the case had been proved in the affirmative beyond the shadow of a doubt; but this conclusion has been vigorously questioned since then, and as it is obviously the fundamental matter to be decided by psychical research, its importance justifies the prominence given to it in this volume, for as yet proofs acceptable to science have not been secured. It seems probable that the evidence that will finally be forthcoming from the experiments performed in the psychological laboratory will furnish that proof; but so far as the volume before us goes, the evidence is wholly inconclusive, the main positive deduction being that telepathic sensibility is not a common capacity.

B. A. WHITTEMORE.

"THE RELIGIOUS CONCEPTION OF THE WORLD." *

THE religious conception of the world is the perennial problem of philosophy, and at the present time it is perhaps more urgent than ever. Early Christian doctrine with the aid of Greek philosophy formulated a spiritualistic conception of the world as the outcome of God's creative act; and subsequent

**The Religious Conception of the World; an Essay in Constructive Philosophy. BY ARTHUR KENYON ROGERS, PH. D. New York: Macmillan Company. 1907. 285 pp., 8vo. Cloth, \$1.50 net.*

Christian thought has devoted itself assiduously to making good this formulation.

Among recent attempts the book before us is a notable contribution from the point of view of current idealistic philosophy. The author is a sober, careful, well-rounded student of the latest theological and philosophical discussions; his work is a well written and an unusually successful development of the main lines of present day constructive thought on this subject.

The problem of religious philosophy centers now as ever on the conception of God and of man's relation to Him. In this instance man's relation to God is set forth in terms of idealistic thought; and the conception of the world is an extension of the thought which takes man and his nature as the key to a knowledge of the universe.

Inevitably, any philosophy, religious or otherwise, must settle with the problem of knowledge; accordingly, after a brief introduction, the author proceeds to consider "The Foundations of Knowledge" and "The Validity of Knowledge." As is usual, this leads to the distinction between knowledge, belief, and truth. There is a large element of belief in all knowledge; a well founded belief is close akin to valid knowledge; and it is through these that we are led to the truth. The two elements in our knowledge of the truth which testify its character as truth, are consistency and satisfaction. So the author concludes this part of the discussion with his definition of philosophy: "Philosophy is the effort to attain to a way of thinking about the universe which shall satisfy us as complete human beings, in all the richness of our activities and aspirations."

As to the distinction between philosophy and religion, the author is content with the usual reference to the theoretical character of philosophy, and the emotional and practical character of religion. He specifies three characters which religion ascribes to its object: power, mystery, and practical relationship; in the case of Christianity, the fatherhood of God and the brotherhood of man.

The standing issue for the religious conception of the world is that between mechanism and teleology, and therefore the

main argument for the existence of God has always been some form of the "argument from design." If it is difficult to maintain the mechanical view of the physical world, it is all the more natural and justifiable to see in the moral world the full significance of end and purpose; and once in a purposive system there is no stopping-place short of ultimate end and supreme purpose. So we reach the idea of God as the presupposition of the moral world. In spite of the uniformities to be observed in the behavior of bodies, the intelligibility of this behavior implies and presupposes end and purpose; the fact that the world of physical bodies is knowable, to an increasing extent by man and to the full extent by God, is the fact which constitutes "The Relation of God and Nature." Human experience is the type of the kind of experience which we ascribe to God; the difference lies in the fact that ours is partial, while God's is all inclusive; ours is a fragment, God's is a whole. This involves the distinction between the infinite and the finite, and also the difficulty of seeing how a self-conscious experience could be made an identical part of an all-inclusive experience. At this point the author goes astray, for the lack of familiarity with the modern doctrine of the infinite, and for the want of a knowledge of Swedenborg's doctrine of man as a recipient. It is easy to see, however, that man is such that he can co-operate with God by adopting God's purpose; and this social relation is what the author finds to be "The Relation of God and Man."

The unifying function of thought leads to the conception of a whole of experience; an absolute, infinite whole. The author means by infinite the perfect, the self-complete. Herewith arise the familiar traditional theological problems as to the nature of God. God is conceived on the analogy of man as a three-fold being of thought, feeling, and will; only in God these are completely fulfilled and experienced; and this is finally "The Nature of God."

The attempt to think out the relation of man to God encounters sooner or later the two facts, real or apparent, of freedom and evil. In spite of what seems to be a direct consciousness of freedom in choosing and acting, a twofold difficulty

confronts any serious effort to find any place for freedom in a completely determined whole of experience such as we conceive God to be, and on the other hand how a perfect experience could admit or permit such a thing as evil. As to the former, the author falls back upon the social relation between God and man, which leaves man independent and self-existent. In the matter of free choice, the dilemma of determinism is avoided by the consideration that it is the man's character, the man's self, that issues in the choice; and so there is no outside compulsion.

As to evil, the author follows the traditional method of justifying evil, although at one point he seems to be near to the truth that the good which comes after the evil deed, is in the man, not in the evil. God's responsibility for evil is avoided by recalling the position that "we as human selves are metaphysically just as ultimate as God."

Christianity ascribes peculiar value to personality; and the question arises for religious thought as to the survival of personality, as to personal immortality. The difficulties involved in thinking of "life after death" incline many to deny any moral value to the continuance of personal life in the world beyond. It is a matter of satisfaction to find that the author rests his case upon the nature of personal love, and the personal relationship between God and man; and on this ground he concludes in favor of immortality.

It is regrettable that the author did not see deeper into the nature of love and make more use of it in his discussion throughout. From our point of view this is a serious defect of the book. However, if this bare outline leads some to the book itself, we promise an unusual degree of enjoyment and satisfaction.

LEWIS F. HITE.

"A NOT IMPOSSIBLE RELIGION."*

THIS book by an eminent English scientist is an endeavor, in a thoroughly sincere and reverent spirit, notwithstanding its searching criticism of the dogmas and ritual of the organized Christian church, to lead his readers back to the real Christ, and to a simple, practical religion based on His life and teachings; for, unlike many scientific men whose views upon human conduct are based only on ethical and sociological considerations, he feels profoundly the need of religion as the moving spring of human life and conduct.

In an introductory statement he says of himself:

Born into a family of simple-minded, intensely devout, educated evangelical Christians, he was attached for a time to Anglican worship as practiced in the cathedrals of England. Then drawn towards agnosticism by the pretensions of clerics and their bigotry towards science, but never ceasing either from frequenting public worship or from the study of the Scriptures and other religious writings, the author has come slowly, and with twenty years of heart-searchings, to the convictions here set down.

The work is primarily addressed to

the large and increasing class of thoughtful men and women, who, while profoundly dissatisfied with the teaching of the Churches, are nevertheless deeply conscious of the need for their own souls of a religion that shall bring them nearer to the inmost truth of things. The truth is that thousands are seeking for something that has never yet been presented to them; a religion that shall not be impossible for men of thought, knowledge and reverence. . . . Creed is not religion, orthodoxy is not religion, attendance at church is not religion. Religion is the life of God within the soul, directing and controlling conduct.

Accepting the results of the higher criticism as to miracles, the virgin birth, and the character of the Scriptures, and utterly rejecting the orthodox doctrines of the Trinity and the vicarious atonement, he finds in the life and teachings of the Christ, as

**A Not Impossible Religion.* BY SILVANUS P. THOMPSON. New York: John Lane Company. 1918. 331 pp., 12mo. Cloth, \$1.50 net.

set forth in the Gospels, the basis of a practical religion adequate to all the needs and aspirations of the human soul. But, while regarding Jesus as "very man of very man," he sees in Him much more than that—"the image of God; the stamp of His manifestation; the fulness of the Divine, revealed corporeally; Divine and human meeting in Him, the Divine in the human." He even says: "Jesus was wholly human. . . . He was also wholly Divine; God manifested in the flesh." And so recognizing that in some unexplained way there was in Him a union of the human and the Divine, he speaks of Him continually as in a unique sense the Son of God. So, too, as to the foundation, the "rock" on which the religious life is to be built, he quotes the answer of Peter, "Thou art the Christ, the Son of the living God."

There is no indication that the writer was acquainted with the writings of Swedenborg. His views are based on the study of the literal sense of the Gospels. Recognizing the profound reverence which he manifests for the Lord, and the glimpses which appear every here and there of a perception of His essential Divinity, one cannot help regretting that he could not have received the doctrine of the Divine Humanity, and have seen that the virgin birth was not a mere sign or wonder, but the only orderly process by which the Divine could assume the human.

The book has the interest which always attaches to the outcome of a personal spiritual experience. Especially to others passing through similar experiences it contains much that will be spiritually helpful. To the New-Churchman it has an interest from a different point of view. We have seen the flood of destructive criticism by scholars and scientists. The purpose of this work is constructive. Here is a scientist, equally critical of orthodox Christianity, who still keeps his faith in the essentials of religion, and in the Christ of the Gospels, not only as the supreme Teacher, but as the Savior of all who are willing to follow Him.

C. M. REED.

"THE WINNING OF RELIGIOUS LIBERTY." *

THE following quotation gives the theme and thesis of Dr. Crooker's book, "The Winning of Religious Liberty":

The fires of the stake, so frequent and awful only a few years ago, no longer burn. The instruments of torture, used only two or three centuries ago in most civilized lands, now rest in the museums of antiquities. The cries of agony which at no distant day disturbed the peace of Smithfield and Oxford, Geneva and Leiden, are no longer heard: the spirit that worked in the breasts of Bloody Mary, John Calvin, and Phillip II, has vanished. The differences between human society then and now are great and numerous. The progress made in recognition of human rights, in growth of religious appreciation, in the emancipation of mankind from many of the worst passions that ever disgraced Church and State, is simply indescribable. The flood of tears stopped and the multitude of smiles produced, the miseries ended and the joys created, by the transition from intolerance to freedom, from persecution to sympathy in religion, are beyond calculation. And the question presses for an answer: By what method has this progress been won? To whom are our reverent thanks due for the numberless blessings which we enjoy?

The answer of the book to the question it raises is, That the Congregational Order in the worship of God and the service of men has been the great factor that has won the victory for religious liberty. The principle of the priesthood of all believers, and the sole Lordship of Jesus Christ; the separation of Church from State; the separation of each congregation from every other, leaving each liberty for growth in the spirit, filled with the Spirit of the Lord and responsible to Him alone,—all these things suppress the lust for authority, and promote freedom of thought and conscience.

While the New-Churchman will feel very strongly as he reads this book, that the author, in his effort to describe the wonderful change in the Church, that we attribute to the Last Judgment and the Second Coming of the Lord, has confused

**The Winning of Religious Liberty.* BY JOSEPH HENRY CROOKER, D. D. Boston: The Beacon Press. 1918. 296 pp., 12mo. Cloth, \$1.50 net; by mail, \$1.64.

the effects with the causes, still he will enjoy the author's presentation of the story of how men have been gradually restrained, by the Divine Providence of the Lord, from imposing their religious opinions and their rule upon the world. The point of view of the book is entirely that of the person on the outside of any knowledge of the spiritual philosophy of church history. The vital fact of the restoration of spiritual freedom to man in the year 1757, the consequent freer state of thinking on the things of faith, the influx into men's minds of thought from heaven that is in harmony with the Divine truth of life as lived out by the Lord Jesus when He walked this earth in the flesh, the ability to understand something of the spiritual sense of the Word now possible to men because of the restoration of spiritual freedom,—all these things are wanting from the point of view of the writer of the book. To expect to find this in such a writer would of course be unreasonable; but as a New-Churchman reads the book, he can hardly help but wish that the same devoted study and evident enthusiasm for church history could have been guided by the clear light of certain knowledge of the general principles that govern the relation between the Church of God in heaven and the Church of God on earth.

RUSSELL EATON.

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(From the Author's Introduction, page 5.)

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The New-Church Review

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THE NEW-CHURCH REVIEW

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[No. 3

PRAYER AND THE WAR; OR, THE WORLD ON ITS KNEES.

BY THE LATE REV. FRANK SEWALL, D.D.

THE subject before us is—to use a phrase made familiar in political discussion—“not a theory but a condition”; we are to consider prayer not theoretically or in the abstract, but as an act in which men are now engaged perhaps as never before.*

Men and women the world over are praying: soldiers are praying as they take up their arms and push into battle.

A personal friend writes to the editor of the *New-Church Messenger* from England:

A man has returned who works for one of our folks. He fought at Mons, fell back on Paris and was wounded on the Aisne. He says the very roughest of men, who never prayed at home, pray before battle. It is a sight to see them pray. This is just what Swedenborg tells us.

The writer refers to what Swedenborg says in his “Doctrine of Charity” regarding Charity in the Soldier. Of the soldier in the ranks he says:

If the soldier looks to the Lord and shuns evils as sins, and sincerely, justly and faithfully does his duty, he also becomes (a form) of charity. He is averse to unjust depredation; he abominates the wrongful shedding of blood. It is otherwise when in battle; there he is not averse to it; he does not think of it, but of the enemy as an enemy who desires his blood. When he hears

*This paper was written during the height of the war.

the signal to cease fighting, his fury ceases. He looks upon his captives after victory as neighbors according to the quality of their good. Before battle he raises his mind to the Lord, and commits his life into His hands; and when he has done this, he lets his mind down from its elevation into the body and becomes brave, while the thought of the Lord, which he is then unconscious of, remains still in his mind, above his bravery. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord. (Doctrine of Charity, n. 107.)

It is no exaggeration to say that the war has literally brought the world to its knees. Where the wisdom of man has failed, and even "in Princes there is no help," the world is fleeing to its last resort, that of prayer to God. As the editor of a leading religious weekly says: "At least we can pray,"—a remark that prompts another editor to express himself thus:

At most we can pray, and that is about all we can do; and after all it is the best thing to do. When man in mad presumption grasps the helm of world-life and steers for the rocks, the only appeal left is to God; and He is competent.

"Competent," we would say,—not in the sense that God can come down and take hold of the wheel in the pilot-house, but in the sense that He can enlighten and move the spirit of the helmsman so that he will alter the direction of his ship. And, nationally speaking, is not that about the sense of what the world is desiring and praying for,—That in some way God will so affect the pilots of the nations that they will alter the direction of their ships of state?

As to the fact of the world being on its knees, this at the present time seems to be the actual condition, and no mere theory or picture of the imagination. It may be doubted if there was ever such a state of the prostration of man in the feeling of his helplessness and his need before God as just at this time. I am not speaking of theories of prayer, nor of the merits of the various objects prayed for; least of all am I attempting a critical analysis of prayer, such as engages the attention of the little circle of the philosophers and the psychologists, and results in negation and ridicule

by the doubter and the scoffer. I am rather contemplating what my eyes have seen in these days in the behavior of the great mass of humanity.

We have seen the President of our Nation of one hundred million people asking that the God-fearing will on a certain day beg

of Almighty God that, over-ruling the counsel of men, setting straight the things *they* cannot govern or alter, taking pity on the nations now in the throes of conflict, . . . in His mercy and goodness *He will show a way* where men may see *none*, whereby peace and concord may be restored among men and nations.

In response to this call, we have seen people of all religions, and doubtless many of no professed religion, throughout our vast borders, on that appointed day assuming an attitude of self-humiliation and of supplication before God.

In Great Britain such a day of supplication has been appointed by the highest authority. Special prayers for peace have been issued by the heads of the churches; and churches have been opened in this country in the hearts of our cities for daily gatherings in prayer for peace. A prayer written by one of the most venerable and esteemed of our New-Church ministers in England has been printed for distribution among the soldiers who have joined the ranks from our New-Church families, and among those at home. He said that there is not a grown son of a New-Church minister in Great Britain who has not joined his colors and gone to the front. We have recently read in the foreign news, that in Germany and all along the Rhine the churches are being thronged with worshippers; that at a service in the great Cathedral of Cologne sobs were heard from the great multitude, when the priest mentioned the injuries done to the Cathedral of Rheims, and prayed that the war might cease; and that throughout France,—the country whose government has done all in its power to secularize the state, to abolish religion from the schools, and to take all the church properties from the control of the priests,—the people are

attending mass daily in their appeal to the God which no State decree can take from their hearts and their faith.

Doubtless the same attitude of prayer is true of all the German states, of Austria-Hungary, and of the vast regions of the Greek Church extending from Servia up into all the Russias.

What we are contemplating is not the kinds of petitions that are being offered, the kind of Deity approached, nor the kind of victory and of peace that are prayed for; but the simple fact of the praying itself, of the world literally on its knees in supplication before God.

And now as to our second inquiry: What can this prayer effect, and how? We may see in all this devout attitude of the people the possibility of an influence for peace and for the betterment of humanity—vastly more powerful than all the arbitration and the peace treaties of diplomats and kings. Even while the counsellors are lingering in their plans and judgments, the hearts of the people are being illumined,—the man at the helm is beginning to change the direction of the ship. The influence of all this upon all the relations involved is not the sudden achievement of victory on one side or the other; but that, deep down, the hearts of men are being set aright—are being moved to the achievements of a higher social state, a higher principle of international conduct.

If not as a result of the war there is, co-incident with it, a remarkable illumination in the minds of religious leaders as to the real purpose, the real efficacy of prayer itself. Swedenborg tells us, in a passage of remarkable clearness and helpfulness regarding prayer, that "Prayer, regarded in itself, is a kind of revelation." "It is," he further says, "a talking with God."

Notice this remarkable expression, "talking *with* God"; not merely *to* God, but as in a *conversation* where there is both speech and answer. And the definition proceeds:

Prayer is a kind of internal vision of the matters of prayer; to which there answers something like an inflowing into the perception or thought of the mind of him who prays; so that there is a

certain opening of the man's inner mind towards God, but this with a difference according to a man's state and according to the essence of the thing prayed for. If the prayer is from love and faith, and if it is for heavenly and spiritual things, then there comes forth in him who prays something like a revelation, which is manifest in the feeling of hope and comfort, and of certain internal joy. (*Arcana Cœlestia*, n. 2535.)

Again he says that

Prayers are thoughts from faith, which are from the affections which are of charity. Then prayers are things of faith and of charity in him who prays; for prayers without these are not prayers but empty sounds. (*Apocalypse Revealed*, n. 278.)

And in another place we read an instruction which is the most pertinent of all, perhaps, to the conditions of the present time:

As prayers proceed from the life of charity, and are according to it, therefore, in order that prayer may be answered, it is said: "When ye stand praying, forgive if ye have ought against any." . . . [And further:] As prayers are such as is the heart of the man, and therefore are not prayers if the heart be evil, it is said: "If I regard iniquity in my heart, the Lord will not hear." (*Apocalypse Explained*, n. 325.)

We need not be troubled at all at the thought that these theological and psychological conditions do not belong to the common uneducated, even semi-barbaric mind. There is nothing mysterious or obscure about either of these conditions; the poorest Servian or Russian peasant knows what faith is, and what charity or neighbor-love is,—perhaps better than many more intellectually instructed. The essential things are an unselfish desire of good, and a looking to God for it.

What is noticeable in the discussion of prayer at this time as we see it in the public press, is the presence of an interior, rational, and at the same time practical, conception of prayer itself. The old idea of prayer was as a kind of magical key or wand operating by a sort of mechanical necessity on the power of the Almighty; or as a way of

gaining an entrance to, and of rousing the pity of, God which otherwise was closed to human needs. How far this old idea is abolished is manifest from such utterances as the following by President Wilson:

Let us pray that the Lord forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience, to places of vision, to thoughts and counsels that purge and make wise.

Such is the keynote to our public prayers as given by the President himself. It is, that we pray not so much for this or that result, but for a certain attitude in ourselves as a people: it is a prayer for the true inward vision; for the *revelation* that, as we have seen, true prayer is able to bring.

In two leading Methodist journals, this recognition of prayer as affecting a change of attitude, not of God toward man, but of man toward God, is forcibly expressed. *The Western Christian Advocate* speaks of the President's intuitive insight into the spiritual life of today, where

He sees a new faith in prayer springing up. . . . Prayer is possessed of a power as one of the directive forces in God's great world; it is religion at work as a directive force.

Reverently we may say that God is awaiting evidence that His solicitude for Europe is shared by men. United prayers in conformity with His will, and sincerely offered, provide such a token. . . . The Christian view is that God does not do for us what we can do for ourselves; and that even He cannot give us spiritual blessings which we are not ready to receive.

Forcible intervention by the Almighty to thrust peace upon Europe, through some overwhelming catastrophe such as would, for example, annihilate contending armies, we may regard as a possibility, but as a thing not to be expected, since it is evident that God works through human agencies by means of influences brought to bear upon the moral sense of men. . . . It is the temper of men which must be corrected by spiritual approaches before peace can come.

But it is in *The Leader*, an organ of the Universalist denomination, that we find added a very significant note. It says:

God does not need our direction in handling this crisis; but He does need the open door of our sympathy and trust, through which He can enter into the world.

This sentence brings to mind at once that word of the Lord Himself: "Behold I stand at the door and knock: if any one will open the door, I will come in to him." May we not truly picture to ourselves the Lord standing at the door of each and of all the nations of the earth today,—and as well at *our* door as at the door of the nations at war,—and saying: "Behold I stand at the door and knock. Who will open the door?" What nation today will open its counsels to the admission of the divine principles of love to the neighbor from love to God? For in these two loves hang all the law and the prophets. All the justice, the righteousness, and so the security, the progress and the happiness of every nation hang upon these two simple laws: To love God with all the heart; and to love the neighbor as oneself. What nation will open the door to let this counsel in? For it is manifest that God will make no violent entrance into man, nor into a nation's counsels. To do this, as one has remarked above, would be not to secure peace but to destroy it; for man must act in freedom in any step of real spiritual or moral progress. What is put in by force will be sure to call up, sooner or later, a forceful resistance. Therefore it is the man himself, the nation itself, that must open the door, if God is to be admitted, and His Kingdom of peace and righteousness is to be made supreme. And what is this opening of the door but the act of prayer itself? Is it not that wonderful means established in the Lord's Divine Providence by which man without giving up his own freedom, his own manhood, may yet admit God as the ruler of his life, the director of his ways, the pilot of his ship?

Prayer, then, is this reciprocal attitude or act of man toward God by which the divine influence of holy thoughts and good affections may flow into him without forcing him into a nerveless, slavish acquiescence. This reciprocity is perfectly described in those other Divine words: "Ask and ye shall receive; seek and ye shall find; knock and it shall

be opened unto you!" Here the knocking is on man's side, and the hearing and opening is on the Lord's side; whereas in the other passage it is the Lord that knocks, and man that opens! So perfect is this reciprocal action between God and man that is effected solely through the agency of prayer! God will enter as man asks Him in; and man will obtain and find and see the door opened upward in the degree that he asks sincerely in prayer.

The same recognition of prayer as an interior awakening of desire in man for Divine light and direction as to what is good and to be striven for, is seen in the prayers publicly put forth by various dominating Christian bodies. The Roman Catholic Archbishop of New York bids all his people to use the beautiful, ancient prayer for peace which has come down from the sixth century, and which is the opening collect in our own evening service,—a prayer that God will give us—not that peace which comes of human treaties and alliances, but "the peace which the world cannot give." Bishop Greer of New York bids his diocese to pray that

God will open the eyes of the people and rulers to see and understand their right and true relation to Him and to one another, and that men may be brought to see that the safeguarding of a nation is not in weapons of war but in eternal principles that make for righteousness and truth and brotherhood and peace.

The Jewish Congregations are asked to pray "that the eyes of the children of men may be opened to see that they are all brethren, children of one Father; and that they may dwell on earth in love and harmony and peace." And finally the author of *"Prayers of the Social Awakening,"* Walter Rauschenbusch, would have us address God as follows:

A PRAYER AGAINST WAR.

O Lord, since first the blood of Abel cried to Thee from the ground that drank it, this earth of Thine has been defiled with the blood of man shed by his brother's hand; and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to

slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to Thee in revolt against it, and we know that our righteous anger is answered by Thy holy wrath.

Break Thou the spell of the enchantments that make the nations drunk with the lust of battle, and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice; and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience, and their willingness to answer to the call of duty; but inspire them none the less with a hatred of war; and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers; but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O Thou strong Father of all nations, draw all Thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and Thy sun may shed its light rejoicing on a holy brotherhood of peoples.

Now what is noticeable in all these editorials and prayers is that there is not a single prayer for the victory of one of the belligerents over another, not a single prayer for a peace based upon a military conquest, and not on principles of justice and neighbor-love.

The answering of prayers for victory and for the success of arms put up by each nation at war, inasmuch as the prayers contradict or nullify each other, is plainly impossible; and for this reason some have held that all prayer is irrational and vain. On the other hand the prayers we have just quoted, and the general definition of prayer and its objects, are all perfectly in accord with results that are mutually consistent and perfectly harmonious; for they all look to the bringing in of an attitude of mind among men everywhere that is receptive of the illumination, the revelation, of the Holy Spirit of the Lord, directing them to the end that all can alike desire peace, brotherhood, prosperity, and happiness. Prayer is thus a perfectly consistent

and reasonable agency for a purpose which is attainable, and whose achievement, though necessarily gradual, is in progressive measure attainable by men and nations at the present day. The ancient prayer for peace declares in its opening words, so familiar to us, the secret of it all: "O Lord, *from* whom all holy desires, all good counsels, all just works do proceed, give unto thy servants that peace which the world cannot give." Think what a confession this is that has literally been made by the almost universal use of this little prayer throughout Christendom for some fourteen hundred years! For here it has been admitted by all classes high and low, that all the holy desires, the will for the highest good, come to us from the Lord; that the "good counsel," the right direction of our purposes, come to us from His Spirit, illuminating our humbled and receptive minds; that "just works" are the result of these in our conduct. The result of this prayer may be only personal; but it takes only a sufficient number of these personal results to make up a national result, and so at last an international result,—the peace of the world! So perfectly feasible, reasonable and practicable is the achievement of peace by prayer!

Nor is there the least hinderance to the efficacy of prayer from the fact that hostile nations are each praying for their own victory and for the destruction of their enemy; still less from the fact that the millions of supplicants among the humbler classes have never analyzed prayer, or thought anything about the mode of its efficacy, or the principles involved in the obtaining of their desires. The soldier on the battlefield and the father and mother at home are entitled to pray for the success of their country's cause; it is for this that the battle is waging; and the sacrifice of life for this cause is the highest exhibition one can give for the love of his country or his native land, as being his neighbor in the highest degree under that of the church and of God. It is the motive, the love of country, the duty of loyalty and obedience,—this it is that characterizes the action of the individual in the sight of God, and justifies his prayer for success. The responsibility of the right and the wrong of

the conflict lies not with him in the day of battle, but with those who with the voice of authority declared the war, and called him into the conflict. It is the *motive* everywhere that God regards—whether in the soldier giving his life for his country, on this side or that; it is the motive also by which nations will be judged in the character of the wars they undertake, whether for aggression or for defence.

In answering then the question as to the efficacy of prayer, and its mode in affecting the war between the nations, we have seen that prayer is the most fundamental and the most essential of the processes which a nation may adopt for bringing about the best possible result. For we come back to those fundamental spiritual definitions of prayer with which we set out; namely, that it is a conversation with God, or a reciprocal mental communication, in which in answer to man's sincere desire, Divine illumination or revelation is given to him as to how best to direct his course. To obtain the revelation, the prayer must be from the man's love and faith; the faith must be in God as the One wise and good; the love must be the desire, sincere and honest throughout, that the Lord will grant the best, as this "best" is determined, not in our own ambitious judgment, but in the judgment of His infinite Wisdom. Both are conditions so normal, so general, in the great multitude of men, that we may not doubt their existence in the vast throngs of praying people. No, the prayer of faith is not that of a boasted knowledge and superior judgment, but is simply "Lord, I believe; help thou mine unbelief"; and the prayer of love or charity is "Lord, grant to us what in thine own Wisdom is best. Thy will, not ours, be done!" Nor need we be afraid of asking, in this spirit of submission to the Lord's Wisdom, whatsoever we will; for it is this free asking that meets, what one editor has called—and with perfect truth—the "Lord's *need*." For God even in His Omnipotence has needs. He cannot transgress the laws of His own Order; and an essential law of Order is that God will save man, not by the destruction of the man's freedom, but by the use of it. Man's prayer is the putting

of his own freedom to the use of the Almighty; it is the opening of the door, otherwise forever closed,—to the entering of God unto human purposes and thoughts and actions. It is man's faith that sees God at the door of his life, as it hears Him knock. It is man's love—the love of that very faith—that, hearing the knock, opens the door and lets Him in.

FRANK SEWALL,

APOCALYPTIC PROPHECY AS APPLIED TO
RECENT EVENTS.

BY THE REV. CHARLES W. HARVEY.

NO one, as it seems to me, can read impartially Swedenborg's "Apocalypse Revealed" and feel for a moment justified in insisting on the basis of his interpretation, that the prophecies of the Apocalypse have any special or later fulfilment in the recent war. The chapters supposed to apply most directly are interpreted by Swedenborg so specifically, that we have difficulty in thinking of them otherwise than as fulfilled and done with long before our time in the collapse of all but the remnant of the First Christian Church in the middle of the Eighteenth Century, nearly 200 years ago. That in spite of the definite, historico-spiritual interpretations, we must not thus think of them as already fulfilled and finished with, is however obvious from our whole doctrine of the Sacred Scriptures. Their very inmost, we are taught, is the Lord Himself as the infinite and eternal divine truth; and in the letter that truth is, we are told, "in its fullness, in its Holiness, and in its power." The "doctrine" or teaching for life "to be drawn from the sense of the letter of the Word and confirmed by it," must therefore be equally infinite in its Source and eternal in its application. None of the teachings of the Holy Word, then, be they in the form of prophecy or record, can ever be said to be so fulfilled as to be done with. The difficulty, however, of not so regarding the chapters of the Apocalypse supposed to apply to our late war, is not made less for us by the interpretations the writings themselves offer.

There is first of all the sixth chapter, popularized by the work of the Spanish novelist, Sr. Ibanez, entitled "The

Four Horsemen of the Apocalypse." Mr. George H. Owen's brief dismissal of Sr. Ibanez' interpretation of the prophecy in the *Messenger* of March 12th seems to me entirely justified. As he says, "We must remember that the book of Revelation is not a prophecy or description of events to come in the natural world but it has only to do with . . . spiritual events." Compare Swedenborg's interpretation with that of Sr. Ibanez as the latter is conveniently summarized for us by Mr. Owen. In giving the general spiritual sense of the whole chapter, Swedenborg says that it deals with "the exploration of those upon whom the final judgment is about to come." In regard to this "final judgment," moreover, he is absolutely specific. In the little work so entitled, he says (chapter heading to Section 40), "All things predicted in the Apocalypse are at this day fulfilled." In No. 44, "It is to be remembered in advance that all the things contained therein [in the Apocalypse] in the celestial sense are now fulfilled." And in No. 45, "This final judgment was commenced in the beginning of the year 1757 and was fully accomplished by the end of that year"; and (46):

It was executed upon those who had lived from the Lord's time to this day but not upon those who lived before. For final judgments had taken place twice before on the earth, one that is described in the Word by the flood, and the other, that executed by the Lord Himself when He was in the world, . . . of which he said, "Now is the judgment of this world, now shall the Prince of this world be cast out."

Returning to the "Apocalypse Revealed," then, we find Swedenborg has no other application of the prophecy to offer than this to the inner state of the Church preceding the definite year 1757. The chapter predicts how the Lord would explore those upon whom this final judgment was to come, "as to their understanding of the Word and hence as to their state of life." Compare this interpretation with that of the Spanish novelist. Swedenborg says, "A white horse signified the understanding of truth and good from the Word with these" (who are entering into this final

judgment). Sr. Ibanez says the white horse's rider is "Pestilence." In Swedenborg, the red horse "signified the understanding of the Word destroyed as to good and hence as to life with *them*" (these same persons). Sr. Ibanez' red horse's rider is "War." In Swedenborg, the black horse "signifies the understanding of the Word destroyed as to truth, and thus as to doctrine, with these." Sr. Ibanez makes the rider of the black horse stand for "Famine." Swedenborg says the pale horse "signifies the understanding of the Word, destroyed both as to good and truth;" and the name of the rider being Death "signifies the extinction of spiritual life and hence damnation." Sr. Ibanez calls the pale horse's rider simply by his Scripture name "Death."

Note further that in Swedenborg the four horses and their riders really form a one; they are the different aspects of one and the same thing, "the understanding of the Word" among the Reformed Churches at or about 1757. The understanding itself is pictured by the white horse, that it was destroyed as to good and thence life by the red, as to truth and thence doctrine by the black, as to both good and truth by the pale horse. In Sr. Ibanez' mind these are four separate scourges of our terrible conflict, viz.: Pestilence, War, Famine and Death. These are clever devisements but entirely fanciful except for his adoption of the Scripture's own name for the last horse without, of course, any interpretation whatever. They form indeed an interesting part of the work, giving some occasion for the title. It is questionable, however, whether the special chapter devoted to their exposition shows anything like the perspicuity of another symbol that the author offers for recent conditions, namely, the drunken crew of a ship, picturing the different forces and powers trying to direct the world, none knowing where they would steer it, but each struggling with the other for the command. In this brilliant little picture, however, the symbol chosen has not even a suggested foundation in the Scriptures.

Still more at variance is Sr. Ibanez with Swedenborg in the interpretation of the "Beast" of the thirteenth Chapter.

Sr. Ibanez tells us that "these four feudal horsemen are preceding the appearance of the 'beast' which was attempting to govern the world and make all mankind do him homage," the Beast here being, of course, the Spaniard's name for his late Germanic majesty. Many other writers and talkers have worked over this 13th Chapter in the same way. They have tried to fit on to the ex-Kaiser the leopard's skin, the bear's feet and the lion's mouth; and the wounded head of the narrative has become variously a wounded arm or throat or what not. There has been great juggling with the 42 months of authority given in the prophecy to the "Beast," and most valiant efforts to spread this number out into the actual number of months of the war ($51\frac{1}{2}$). And the final number of the Beast, the familiar 666, has been twisted till surely no mathematician would ever know it. But all these applications have been but the whimsies of their authors with neither trustworthy authority back of them nor much reason in their use.

Swedenborg, in his interpretation, again confines himself to the simple historico-spiritual application to the period of the Last Judgment. He says (n. 567), "the Beast is the laity in the Churches of the reformed who are in the doctrine and faith of the Dragon," i. e. (n. 537), "who make God three and the Lord two, and separate charity from faith, and make faith and not at the same time charity saving." If there were any suggestion in the "Apocalypse Revealed" that there might be some other application of the interpretation, we should have a loop-hole into which we might put the events and persons of the last four years. But nothing of the kind occurs. The interpretation is definitely referred to this special historical fulfillment and for any other interpretations, we have, as we shall see, to make another distinct step within or behind that which is offered us.

The Armageddon of the 16th Chapter has been a still more fruitful subject of popular application to the war. Every minister among us has doubtless been urged more than once to attempt the identification of the two. Stephen

Phillips' play is but one of many such identifications. But here again Swedenborg, as before, works wholly on his own special line. In this chapter, he says, "The evils and falsities of the Church of the reformed are described," all, of course, as he adds in the "Last Judgment," referred to that specific event. In No. 707, he says the gathering into the place called "Armageddon" signifies the state of combat from falsities against truth for the purpose of restoring the new church; and only later gives a suggestion for broader interpretation when he says, "By Armageddon is signified in Heaven the love of honor, of dominion and of supremacy."

When we come to the 17th and 18th Chapters, the part in the Last Judgment taken by Babylon, we are on spiritual ground that it is more tempting to see reflected in the war. But Swedenborg is still as specific as ever in his historico-spiritual interpretations. The great harlot "is the Roman Catholic religion" and nothing besides. The "ten horns of the beast" are "those in the Kingdom of France not fully under the yoke of the Papal dominion," more definitely still "those who are called Jansenists" (n. 740). Nothing is said that would make us look for further fulfilling in any later judgments on the earth; nothing to indicate that this temporal power of Rome and all the grievous Church teachings and practises that went with it, might later be duplicated in the attempt at world power made by German autocracy.

But it is these chapters, not noticed by outside interpreters, that tempt perhaps justly those of us of the Church, who try to find the real spiritual situation within that historico-spiritual that is given us; to see the Babylon judgment repeated in that of Prussianized Germany. Consider, for example, the exposition given in n. 18^{2,3}:

And he cried mightily with a great voice, saying, "Babylon the great is fallen, is fallen," signifies that he made it known that by the Lord's divine power all who have been in that [the Roman Catholic] religion and at the same time in the love of ruling from it, are destroyed in the spiritual world and cast into many hells.

"And is become the habitation of demons" signifies their hells are those of the lusts of ruling from the fire of the love of self and of the lusts of profaning the truths of heaven from the spurious zeal of that love. "For all the nations have to drink of the wine of the anger" . . . signifies that they have put forth wicked dogmas, adulterations and profanations of the good and truth of the Word. . . . "And the merchants of the earth are waxed rich" signifies the greater and less in rank in that hierarchy who through dominion over holy things strive for Divine majesty and more than regal glory.

What is the real spiritual condition here which causes the judgment, the so-called Church which engenders the lusts, or the lusts that are engendered? Doubtless the lusts rather than the occasions of them. But are we able to judge of the lusts by which our late enemies, as a whole, were governed? It is a very large and deep view that is required. The Church teachings warn us thus: "A common judgment, as for instance, if you are such in internals as you appear to be in externals, you will be saved or condemned, is allowed." If, then, we may say to Germany's late leaders, you were in the lust of ruling from the fire of the love of self" as you certainly appeared; if from this lust you "put forth" wicked dogmas, adulterations and profanations of the good and truth of the Word," e. g., that the State was superior to the church; that Christian brotherhood was but the evidence of weakness; that higher in human value than the will for good was the will-to-power; and that ruthlessness and inhumanity was that will's proper expression, as you certainly did; if "the greater and less" in your State "hierarchy" strove for divine majesty and more than "regal glory," as your over-lord, with his almost blasphemous title of the "All-highest," certainly seemed to do; then it followed "as the night the day" that your State was in a similar spiritual condition to all the other Babylons of this world; you were riding to your certain fall, to assure a "final judgment" for you as was that of your hierarchical Church-predecessor.

That may all sound a very plausible interpretation. It is very alluring to make it when we find those terms that

Swedenborg uses fitting apparently so perfectly. But we must not fail to notice all the "ifs" involved and all the steps we have had to take from the original text and from that first illumined and only authoritative exegesis. And, the last and greatest difficulty, we are applying not really a spiritual but an historico-spiritual interpretation of an outward event, the Last Judgment of 1757, to another outward event, this judgment of 1919. Are we justified in doing so? I, for one, am far from ready to say that we are. It seems to involve the assumption that our finite wisdom can judge of the real spiritual inwardness of our times, when the former judgments required divine wisdom to pronounce and an intelligence illumined directly from the divine to declare.

Suppose, moreover, that we are justified in our special application of the divine prophecy, what is the final effect? Just what it has been in so many previous cases. The Church comes along after the event and says, Of course, we knew it all the time, we could have told you so, it was all declared by Swedenborg; a declaration which can now help the world hardly at all. What we should have done these two, three, even four years since, if we were convinced of our interpretation, would have been then, in the first of it, to come out boldly with the reassurance, Have courage, keep up every effort of purpose, of the keenest wisdom, of the utmost skill; this is the struggle of the Lord and the Beast of the Apocalypse; there can be no question of the outcome; it is already divinely assured.

As a Church we did not do so. "Conscience doth make cowards of us all," and in this case, it seems to me, to good purpose. We were not sure of our premise; we could not be sure of our conclusion. What our pulpit for the most part did was to take our great assured doctrines,—providence, especially permission, the continuous imminence of our divine God-man, the necessity of faithfulness to the true Christian ideals of love of the neighbor, of the Golden Rule. We did not, we could not predict the end of the conflict. Prediction was not our business. The present

end conceivably might have been a triumph of wrong over right, for the time. It might have been best in the Lord's all-embracing view for the world to have still further vastation. What we could and did urge was faithfulness to the right so far as our light, from day to day, revealed it, leaving the result in higher hands, assured always it would be for the best.

My own conclusion is that "the historical fulfillment of Apocalyptic prophecy" has been once declared with authority. It then took divine intelligence and special divine illumination to do so, and providence has not seen fit to gift any of us with such illumination in this late world-crisis. The attempt to guess at it, seems to me not very profitable, seems even to suggest a self-assurance which we are all better without. We must content ourselves rather with the assurance of the present obvious triumph of right over might, of Christian honor and brotherhood over worldly science and self-intelligence; and to this other parts of the Scriptures, like the triumph of the Israelites over Pharaoh, or of David over Goliath, seem to me to apply with much more spiritual directness than the chapters of the Apocalypse. But we must rejoice none the less abundantly in the triumph of our glorious Christian God through such powers as He vouchsafed us. We must hold firm to the great results already attained; and we must co-operate with him to the fullest extent of our wisdom and utmost skill in pushing the real and obvious gains for his new age and new kingdom on earth just as far as ever they will reach over the whole world. As to the real spiritual inwardness of it all, still as to the results upon our immediately following generations, we may well quote the Lord's words, "of that knoweth no man, no not the angels of heaven, but my Father only."

CHARLES W. HARVEY.

THE HISTORICAL FULFILMENT OF THE APOCALYPTIC PROPHECY.

BY THE REV. GEORGE HENRY DOLE.

THE Word is infinite truth and life. It is therefore wholly applicable in its spiritual purport to the minutest particular of individual experience, and also to the aggregate. It applies alike to the individual and to the epoch.

The Apocalypse, "from beginning to end," treats of the last state of the Church in heaven and on the earth, and then of the Last Judgment, and after this of the "New Church, which is the New Jerusalem." "This New Church is the end of the work." ("Apocalypse Revealed," Preface, n. 2.)

The book of Revelation . . . was written by mere correspondences, without the discovery of which, by the Lord, scarcely any one could rightly understand one verse of that book; but for the sake of the New Church, all its contents are disclosed ("True Christian Religion," n. 116).

In the *Apocalypse Explained*, commenced in the year of the Last Judgment, 1757, the spiritual sense is given in a more abstract way, in a general way, universally applicable. For example, Babylon is repeatedly and generally said to signify "Those who have transferred the Lord's Divine power to themselves," or "Those who have profaned the holy things of the church." And again, the beast rising up out of the sea, is represented in the *Apocalypse Explained* as signifying "reasonings from the natural man." ("*Apocalypse Explained*," n. 774.)

But in *Apocalypse Revealed*, completed in 1766, after the Last Judgment, the statements are more concrete. The time had then come for a definite disclosure of the par-

particulars of history that clothed the spiritual sense of the Apocalypse. There it is boldly and definitely declared that by Babylon is meant "the Roman Catholic religion, as to its tenets and doctrinals." ("Apocalypse Revealed," n. 631.) And the beast rising up out of the sea is given clearly its historical meaning. There is the open, definite declaration, that the beast signifies "the laity in the church of the Reformed, who are in the doctrine and faith of the dragon." (*Ibid.*, n. 567.) And again, the beast coming up out of the earth, "signifies, the clergy in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation. . . . The laity are those who are meant by the beast coming up out of the sea."

These significations are not surmises. Swedenborg was given to see the spirit from which the historical had existence; he saw the actual correspondence between the internal in the spiritual world, and the external in the natural world. He further states, that the correspondence appears from "the particulars which follow," in the Divine opening of Revelation, the Book of the New Church. There is nothing novel in our knowing the signification of these things, now clearly revealed and seen by students of the Church, in the mighty upheaval of the day, and made plain even in the historical sense. But ominous is the fact that there are increasingly many who are reading the fulfilment of the Apocalypse in the present Armageddon, who, doubtless, have never heard of the New Church, or have never read the Divine unfoldment of the Word. Surely if the world is interpreting Revelation by the events that are happening, those of the New Church should be far in the lead.

Curtin, an eye and ear witness of what he writes, in his "The Land of Deepening Shadows," tells how the Lutheran pastors of the State Church of Germany preached from their pulpits the doctrine of hate, relentless, violent, unrestrained, and how it was taught by professors in colleges and by the teachers of the children. According to direction from the central powers, the flame of hate was switched

from Russia to France, then to England, then to America. The very sanctuaries were kindled into seething fires of hate.

Herrick, in his "The World Decision," calls German Kultur, "Conscious Darwinism"; Darwinism ascending to the moral plane, introducing into the human will the doctrine of the survival of the fittest, might makes right. He pictures this doctrine breaking over the boundary of Belgium, "awful," "hideous," "sweeping all before it, killing, burning, raping," and finds no other name for it than "The beast." Grandly he argues that it is not Germany that the world should fear, but Kultur, the "beast," the enemy of mankind. The beast that came up out of the sea, the laity of the Lutheran church as to doctrine, were but the servants of the beast that came up out of the earth, the Lutheran pastors, and both were one in making the State Church.

But more definite than these is Ibanez, in his "The Four Horsemen of the Apocalypse." There, surpassing in graphic description, eloquence, and power, a Spaniard, to whom our doctrines are unknown, interprets an Apocalyptic vision in the definite terms of present-day history. In the time of the war's awful carnage, Tchernoff, a character in the book, declares that John, in the Isle of Patmos, saw it all. His vision reached across two thousand years. His words, unintelligible to the masses, held within the mystery of impending human events. The teaching that might makes right, the doctrine of German Kultur, is

the Apocalyptic beast rising from the depth of the sea. He was like a leopard, his feet like those of a bear, his mouth like the snout of a lion. He had seven heads and ten horns, and upon the horns were ten crowns, and upon each of the heads, the name of blasphemy.

He reads from the heads the definite blasphemies—

Blasphemy against humanity, against justice, against all that makes life sweet and bearable. "Might is superior to right" . . . "The Weak should not exist" . . . "Be harsh in order to be great." . . . And the beast in all its hideousness was attempt-

ing to govern the world and make mankind render him homage! But the four horsemen? . . . The sound of trumpets was greeting the breaking of the first seal. "Come and see", cried one of the beasts in stentorian tone to the vision-seeing poet . . . And the first horseman appeared on a white horse. In his hand he carried a bow, and a crown was given unto him. He was conquest, according to some; the plague, according to others. He might be both at the same time. "Come forth," shouted the second animal. . . . And from the broken seal leaped a flame-colored steed. His rider brandished over his head an enormous sword. He was war. Peace fled from the world before his furious gallop; humanity was going to be exterminated. And when the third seal was broken, another of the winged animals bellowed like a thunderclap, "Come and see!" [even as German leaders called others to see the great drive].—And there appeared a pale-colored horse. His rider was called death, and power was given him to destroy with the sword and with hunger and with death and with the beasts of the earth. The four horsemen were beginning their mad, desolating course over the heads of terrified humanity.

And these horsemen, with hell following after, the

furious cavalcade, was passing like a hurricane over the immense assemblage of human beings. The heavens showed above their heads a livid, dark-edged cloud from the west. Horrible monsters and deformities were swarming in spirals above the furious horde like a repulsive escort. Poor humanity, crazed with fear, was fleeing in all directions on hearing the thundering pace of Plague, War, Hunger, and Death. Men and women, young and old, were knocking each other down and falling to the ground overwhelmed by terror, astonishment, and desperation. And the white horse, the red horse, the black, and the pale, were crushing with all their relentless, iron tread—the athletic man was hearing the crashing of his broken ribs, the nursing babe was writhing at its mother's breast, and the aged and the feeble were closing their eyes forever with a child-like sob.

Thus reads a part of the most striking, dramatic word-picture of the war yet penned.

Yes, the author makes a mistake in the interpretation of the meaning of the white horse, but mark the wonderful harmony—the Swedish seer, over a century before, declared that the beast rising up out of the sea is the laity of the

Reformed Church as to doctrine and faith, and Ibanez asserts that German Kultur is the beast! We all know that Kultur is nothing other than the doctrine and faith of the Lutheran Church, the Reformed Church of Swedenborg's day, faith alone gone to seed.

Well we know how common sense has been shocked by the abuse of the Word in the oft and vain attempts to foretell the future, so much so that feelings of disgust arise at the very attempt. But here is a different and legitimate use of the Word, this reading of past events in the light of Revelation. Ibanez makes this true distinction. He explains, "The evangelist did not say just what these blasphemies were, perhaps they differed according to the epoch, modified every thousand years when the beast made a new apparition."

The Bible is epochal in its application, as well as individual. It portrays spiritual states, and for that very reason "The Word of the Lord endureth forever," always reveals the spirit and life. Our doctrines state that when the Jews committed evil, they fell into war with some nation in the same evil, and were punished thereby; for their wars were representative; and that wars are likewise now, but the particular nations in particular evils are not known. But that the world might know of this epochal Armageddon, it is plainly declared that the beast rising up out of the sea is the laity of the Reformed Church as to doctrine and faith. And if we will but hear, our faith will never waver, for we are assured that He upon the white horse is the coming of the Lord as to the understanding of good and truth. Of the victory we have known from the beginning, for He goes forward, "conquering and to conquer." "Whither goest thou," need have no doubts or misgivings to the faithful. Let us take a long view of events, that we may clearly and deeply interpret the present. We can speak only in headlines now, on so extended a theme.

Isaiah foretold that a Savior would be born, and that the increase of His government and peace would know no end. Seven centuries later to the shepherds upon the hills

of Judea, from heaven broke forth the "good tidings of great joy, which shall be to all people, for unto you is born this day a Saviour, which is Christ the Lord." And then the multitude of the heavenly host foretold the purpose of it all. The highest "glory to God, and on earth peace, good will toward men." From that day all the wars that have been have had their interior origin in opposition to the growth of His peace, and the victory has worked the extension of that good will.

The one central purpose of God with man is to deepen and broaden God's love in human hearts, and to make it more like His. View the Divine plan from the love side. First the family; then the tribe; then the city; then the city-state; then the nation; then internationalism. With these growing organizations, family love increased to tribal love; tribal love, to city love; city love, to state love; state love, to patriotism: and finally the narrow family love blossoms and eventually will bear the ripened fruit of world-amity, in the realization of the prophetic words of our Savior, "One is your Master, even Christ; and all ye are brethren."

Glance over more recent history. The wars of the Reformation were caused by autocratic, priestly powers seeking dominion over men's souls; and the outcome was spiritual liberty. The feudal wars were caused by lords attempting to enslave the serfs. The victory was greater civil liberty. The Napoleonic wars were the plottings of cliques and small despots, resulting in the breaking up of baronies, and the forming of larger states with larger political freedom. Our rebellion was caused by autocrats curtail-ing personal rights. The result was the birth of our glorious nation and "Liberty enlightening the world." Our civil war was an attempt to extend slavery, resulting in a government by the people, for the people, and of the people, wherein civil liberty is equal with all, irrespective of race, color, or religion. Is it not evident that these wars were for the increase of the Lord's government and peace?

And now comes the mighty world-war, the crowning

illustration of how all wars originate in opposition to the extension of the Lord's government and peace. It was not started to give glory to God in the highest, nor in fulfillment of the message of "On earth, peace; good will toward men." Its purpose was to fulfill the decree of the German emperor, who had declared, "Without the consent of Germany's ruler, nothing must happen in any part of the world." And now the results. We strove with all our power to keep out of the maelstrom. An unseen power that shapes the destiny of nations swept us in, and for a Divine purpose. It needed to be a world-war, that out of it might be born world-amity. Civilization has stopped duelling. Out of our civil war came the amity of the states, the Union, making war between the states unthinkable. We are hurried on, almost before we are prepared, to take another step, a world-union in some form of a league of nations, making international war as unthinkable as wars between our states, blessing the earth with world-amity, exalting, expanding human love until it becomes so like the Lord's love that it overflows State lines, artificial divisions of humanity; and in the pure love of human justice, we love alike the true welfare of all nations. Yes, we are hurried on by unseen powers to this truer, God-like love, for nationalism is but a century old, and now, in the recognition that all nations are but organs of one body, we are called to the recognition of the sacred fact, and to take our part, through faith in Him who reigns, in extending His government of good will and peace. May we clearly grasp this inner working of Providence. Then we will have no fears, or waverings, or doubts. With clear vision we will know of the sure advancement, for the same reason and with the same certainty as we do that the sun will rise after its setting, for the laws of the Spirit are as certain to be fulfilled as those of nature. Verily the time shall come when the nations "shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," for the mouth of the Lord hast spoken it.

And the Apocalypse, now opened, now being historically fulfilled, makes clear the internal of the conflict, and the assured victory. For we are clearly told that the beast is the laity of the Reformed Church as to faith and doctrine; that "These shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords, and King of kings." Then let us be not hard of heart, but "believe all that the prophets have spoken." There will be many who grope in darkness; many who waver and doubt; many who blindly scoff. But let us add to the internal powers adamant faith, and hasten the final victory of universal good will and peace. "According to your faith be it unto you." The great conflict is only what should have been expected:—"great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The great war, in its internal, is the prophetic battle between the Apocalyptic dragon and the King of kings; the struggle in which faith alone makes its final assault for the dominion of the world, and is brought to judgment.

Surely the Apocalyptic vision has an epochal, historical application. That old dragon was bound for a thousand years—"for a while." We are left in no doubt as to the meaning of the dragon—the "dragon signifies those in the Reformed Church who make God three." To be bound for a thousand years, means that those of the dragon were for a time separated from the others in the spiritual world, that there might not be communication, while an opposite faith was growing, and strengthening for the final conflict. ("Apocalypse Revealed," nn. 842, 844.)

After the thousand years, the dragon was to be loosed for a time, communication with others given, and then brought to judgment. (*Ibid.*, nn. 844, 845.) And how searchingly that doctrine of faith alone, renamed Kultur, has been judged, and cast down from the throne!

During the mighty conflict, men's hearts failed them, in the degree that they saw not the coming of the Son of Man, the descent of truth and justice into the world. "The Lord maketh the clouds His chariot." The clouds of battle were but the dust of His feet.

May we see, in liberty's world-victory, this assuring, blessed holy fact; the prophecy of the birth of the child, the increase of whose government and peace would know no end; the message from the heavenly host, of good will and peace, which at the Lord's Advent was a mere seed, now grown to be the greatest of herbs, under whose shadow the nations of the earth shall have refuge and rest. Read out of history the splendid victory, the Apocalyptic vision of the love of universal justice; God, love, in the heart of man, once a tender, flickering, trembling flame, now so grown and mighty in power that it was able to rise up and by arms defeat all the powers that hell could assemble upon the earth! The promised, glorious victory of the King of kings!

Through the searching and just judgment, now executed upon the dragon—the doctrine of faith without charity—as never before the spiritual atmospheres must clear and grow more translucent. From an external view of the making of all things new, one may see only the omens of continued conflict and destruction; but from the Apocalyptic vision, we see it all as the fuller coming of the Son of Man, as the mightier descent of the Holy City, as the fulfillment of the Word of God. And from that vision may we see before us the great opportunity of our Church, and have the encouragement, strengthening, and uplift of the assurance that we stand at the opened gates of a new epoch, and that the Lord, the King of kings, has taken upon earth, as never before, His power; and reigns. Even so must come the Lord Jesus.

GEORGE HENRY DOLE.

WAR GAINS FOR THE NEW CHURCH.

BY THE REV. HENRY CLINTON HAY.

THE expression, "War gains," as a combination of words, may seem self-contradictory, for war is a mighty destroyer of life and property; and yet the expression has been in continual use since the great war began. Indeed, they who made the war educated themselves to believe in it as the most gainful undertaking possible for themselves. Their ideal however was that of predatory warfare, and if they had been victorious the losses of others might in some measure have appeared as gains to them. But it would have been through that kind of hallucination which calls evil good. For there could be no real gains to any one in an impoverished and enslaved world. But, by Divine mercy, they were not victorious, and one important duty of the approaching Peace Conference will be to determine the greatness of the loss, and secure the payment of it, as far as possible from those who brought this terrible calamity upon the world. The material losses may thus, in some measure, be made up by indemnities to those upon whom they have been inflicted; but still, four years of productive industries turned into the destructive activities of war have entailed a real loss upon the world as a whole that can never be recovered; and the loss of human lives, and of human relations of happiness, in the families and homes that have been broken up, can never be restored,—at least on earth. There is a real loss, then, that must be sanely recognized. Let us never for a moment be deceived into thinking of war as anything but an evil from hell, and a losing process. Shall I venture to call to your minds again that most telling cartoon of the war, where the Kaiser is represented as saying to the hero-king of Belgium,

"There, you see you have lost all"; and the answer flashes back, "No, I have not lost my soul."

And so we go on looking for war-gains, and talking about them, and it is a perfectly rational thing to do. For there are more precious things than material possessions, aye, material possessions miss their wise purpose, and are wasted, if they are not ultimately invested in soul treasures. Hence the Lord's warning, "Make to yourselves friends of the Mammon of unrighteousness." And there are more precious human relations than those of earthly homes,—yes, earthly homes fail of the Lord's purpose in giving them if, through various forms of self-denial and service, often through hardships and suffering, they are not consecrated and transformed in spirit into heavenly homes. Hence also the Lord's bidding to forsake father, mother, sisters and brothers, and even wife or husband,—giving them up to do the Lord's will, in order to receive them back again, spiritually qualified for His kingdom. They are the gains symbolized by the Cross.

Such gains as these may come through war, and have come, and are coming in great measure, we may be sure, through the recent war. And we do well to look for them, and consider them most carefully, in order to make the wisest and fullest possible use of them, and get the greatest possible blessing out of them for our country and our church; and the comfortings, and encouragement, and guidance that we need in this world crisis.

Before directing our attention to them more specifically, however, is it not well, in this connection, to have in mind the fact, that at the beginning of this war we made frequent use of the teaching given to the New Church, that wars are permitted under the Divine Providence for this very purpose, namely, through natural losses to save the world from spiritual losses, of far more consequence because eternal. Let us read the favorite passage from the "Divine Providence" again now, in the light of what has occurred:

It is not from the Divine Providence that wars should exist, for they are united with murders, plundering, violence, cruelty, and

other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because man's life's love since the time of the most ancient people meant by Adam and his wife, has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth. These two loves cannot be kept bound, since it is of Divine Providence for every one to be allowed to act from freedom according to reason; and without permissions man cannot be led from evil by the Lord, and so cannot be reformed and saved; for unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them (n. 251).

The first war-gain for the New Church, then, may be noted in the wonderful confirmation of this teaching that has been made manifest from the very beginning. In the carrying on of this process of the Divine Providence in the war mankind has been made to see the true infernal nature of self-love,—that it pants to get possession of the whole world and rule it with cruelty. It has been a gain also to have so many nations aroused to resist these evils which had been permitted to break out in such terrific struggle. It was necessary for the progress of the New Church that freedom should not only be preserved in the world, but that it should be increased also among the nations, freedom to worship God according to the dictates of conscience, and to develop character in accordance with one's religious principles. This had been established in the free nations of the earth, and notably in the United States of America; but it should be so extended, that the "knowledge of God might cover the earth as the waters cover the sea." It is a conspicuous fact that the New Church has been able to get a footing, thus far, only in the free nations. The victory of the Allies is a victory of free nations, of democracy over autocracy, to a most surprising degree. Even the nations that have been engaged in fighting against freedom have themselves been set free by their own defeat. A German leader is reported as saying to our army of occupation, as at least softening his own humiliation in receiving it, "Your

victory is ours also, for it has made our own revolution possible."

But it was not the lust of world power and the greed of material riches alone that was brought to judgment and overthrown by the war. The same evils in another, milder, form, were called to account and put away,—at least for the time being; and we may hope some permanent gains have been made against them,—namely, the evils of seeking and enjoying money for the sake of ease and pleasure, to the neglect of the earnest things of service, social, civil, and spiritual.

H. G. Wells was quick to notice this effect of the war upon "merrie England," and promptly set it forth in his novel, "Mr. Britling Sees It Through." In the hero, Mr. Britling, is portrayed the average Briton, jolly and not very careful of his own morality,—indeed, rather weakly self-indulgent, although nominally a churchman, a writer on theories of civilization and progress, a superficial thinker who assumes that England is about right, until the outbreak of the war breaks in upon his dreams and pleasures. Then stern duty calls for a "stand up" for righteousness, and there is no hesitation in springing to the defence of heroic little Belgium. Mr. Britling was eager to do "his bit," and he chafed under the limitations of his age which confined him to rather insignificant home-guard services. He was becoming an earnest patriot, nevertheless, and the scales of former ease and carelessness were falling from his eyes, when he was called upon to part with his eldest son in whom his affections centered, in whom all that was noblest in his not very noble life centered. There was a gripping of his heart strings when this test of his patriotism came. For Hugh was only a boy, barely seventeen, and his father had not realized that he would get to the front, even after he had consented to his going into khaki. But to the front he did get quite soon; and all too soon the sniper's bullet found him through an observation hole in the trenches. And the telegram came with the heart-breaking news to his father,—Hugh killed!

We read :

All over England now, where the livery of mourning had been a rare thing to see, women and children went about in the October sunshine in new black clothes. Everywhere one met these fresh griefs, mothers who had lost their sons, women who had lost their men, lives shattered and hopes destroyed . . . and there was also a growing multitude of crippled and disabled men. It was so in England, much more was it so in France and Russia, in all the countries of the Allies, and in Germany and Austria; away into Asia Minor and Egypt, in India and Japan and Italy there was mourning,—the world was filled with loss and mourning and impoverishment and distress. And still the mysterious powers that required these things of mankind were unappeased, and each day added its quota of heart-stabbing messages and called for new mourning, and sent home fresh consignments of broken and tormented men (p. 383).

The world had not the New-Church teaching of the permissions of evil under the Divine Providence in this dreadful situation; but how sorely it needed it can easily be seen, and how it was being prepared to receive it can now be seen. There was nothing in Mr. Britling's church that could help him in thus meeting death in the loss of his son. There was nothing in Christianity of the past to help Mr. Wells who was doing the thinking for the world through his Mr. Britling, so he made a bold but unavoidable departure from what the church had taught him, and, strange as it may seem to say it, I think we can truly say that it was a departure which would lead in a preparatory way towards the truths of the New Church. Let us see. Mr. Britling is trying to comfort himself in trying to comfort Letty, who is mourning to distraction the loss, or the supposed loss, of her husband, Teddy, reported missing, and described by comrades as mortally wounded. We read :

"But do you really believe," said Letty, "that things can be any better than they are?"

"But—yes!" said Mr. Britling.

"I don't," said Letty. "The world is cruel. It is just cruel. So it will always be". . . "It is just a place of cruel things. It is all set with knives. It is full of diseases and accidents".

And for this reason she cannot believe in any God that made it and lets such things happen. Mr. Britling agrees that there is no such God as the theologians of the past have taught, a God enthroned above all this misery peaceful and happy in Himself. Such a God would be the embodiment of selfishness itself. These are not quite the words of Mr. Britling, but a short cut to what he is trying to say. To Letty's question, urging, "But He must let things happen. Or why do they happen?" he replies,

It is the theologians who must answer that. They have been extravagant about God. They have had silly absolute ideas that He is all-powerful. But the common sense of man knows better. . . . Every real religious thought denies it. After all, the real God of the Christians is Christ, not God Almighty; a poor mocked and wounded God nailed on a cross of matter. . . . Some day He will triumph. . . . But it is not fair to say that He causes all things now. . . . You have been misled. It is a theologian's folly. . . .

Then Mr. Britling becomes confused because he cannot see the Lord Jesus in His Second Coming within the clouds of earthly appearances. But he is quite right in clinging to Him in the finite revelation of Himself in the Gospel's letter as God struggling against evil. With this thought he goes on, saying:

A finite God who struggles in His great and comprehensive way as we struggle in our weak and silly way—Who is with us—that is the essence of all real religion. . . . God is within Nature and necessity. Necessity is a thing beyond God—beyond good and ill, beyond space and time. . . . God is nearer than that. Necessity is the uttermost thing, but God is the innermost thing. Closer He is than breathing and nearer than hands and feet. He is the Other Thing than the this world. Greater than nature or necessity, for He is a Spirit and they are blind.

It is all so plain to me [now]. If there was nothing else in the world but our kindness for one another, or the love that made you weep in this kind October sunshine, or the love I bear Hugh,—if everything else was cruelty and mockery and filthiness and bitterness, it would still be certain that there is a God of love and righteousness.

And so Mr. Britling concludes that it is for us to serve this God struggling within men and society to make it better and save it from its sins. And Letty goes home with her heart, before closed in atheism and bitterness, now opening suddenly to all the world for kindness. This new idea of a friendly God who is struggling with us and in us had gripped upon her imagination. She felt His presence in the sunshine, in the song of the bird. In whatever is kind, whatever is true and good, there is God. With Him she could face the world again, even without her Teddy, if it must be.

Mr. Wells develops further this idea of God as a finite, struggling God, in his later book devoted chiefly to that subject, and entitled, "God the Invisible King." But he was not the originator of this thought. Indeed, Dr. R. H. Dotterer of Philadelphia, in the *Hibbert Journal* of April, 1918, calls attention to the fact that even before the war the intellectual atmosphere of the world was changing in this direction. He says:

Readers of the "Will to Believe" and the "Pluralistic Universe" will recall William James's insistence that the "only God worthy of the name must be finite". Dr Hastings Rashdall's conception of a limited God, of a God who is "not the Absolute," is a manifestation of a similar tendency in recent English philosophy. Mr. George Bernard Shaw, too, has championed the idea of a God who is "engaged in a great struggle to produce something higher and better;" as "making all manner of experiments" before finally succeeding in the creation of man. And finally, the potent influence of M. Bergson has tended in the same direction. . . .

The doctrine of a "finite God" is not, then, a mere passing fad, the invention of two or three capricious minds; nor is it a present vogue to be regarded as wholly due to the war. What the war has done has been to accelerate a movement of thought that was already under way; and the war may thus be the occasion for a profound change in our conventional idea of God. (Vol. xvi, pp. 416-17.)

In the effort which follows to defend the doctrine of the Divine Omnipotence in view of the present great world disaster, we see how sadly Swedenborg's simple and ra-

tional way of explaining it is needed, namely, as we have already seen, that the evils are permitted by our omnipotent heavenly Father, because there is no other way of letting men find out their real nature, and of giving them the power to choose the opposite goods instead. It is the only practical way of answering the Divinely taught prayer, "Lead us not into temptation, but deliver us from evil."

And we also see how great the world's need has become, through the world-wide miseries of this war, of the New-Church doctrine of the Divine-Human experience in our Lord Jesus; and how great the longing for something human in God with which struggling and suffering men and women may get in contact as Redeemer, Savior, and King,—as Mr. Britling says:

A finite God who struggles in His great and comprehensive way as we struggle in our weak and silly way—Who is with us—closer than breathing, nearer than hands and feet, the Other thing than this world. Greater than nature or necessity, for He is Spirit and they are blind.

All this we have in the New Church, in the Divine-Human of our Lord Jesus Christ, and a great deal more, for within that veil of the Divine-Human, risen and glorified, we have the Omnipotence to do everything that needs to be done, in accordance with the wisdom of infinite love.

Now, a preparation to receive this treasure of all treasures is shown in an article by Principal Forsyth of London, in the *Hibbert Journal* of July, 1918, entitled, "The Reality of God: A Wartime Question."

He begins with the statement that "For Christians Christ has the compendious value of God," for all values that we hold to be Divine are focussed and latent in Him (Vol. xvi, p. 608). Then he asks:

What is the relation of the Christ we revere to God? Can we say in any sense that God himself died? How do we pass from Christ, as a value for us, to God as the absolute reality of us and of all things? How ascend from subjective experience to objective faith? . . . How shall we know that the love so intense, so moving, in Christ is equally eternal, that it has power adequate

to its passion, that it may not some far day succumb to some dark but mightier fate behind all? Is that love of His the love omnipotent? Can it forever overcome the last death that works in the universe? . . . Is our faith but a small replica of His? Or did He do something which is not simply His witness to love's eternity, but the act which secures it by beating down in principle and in advance Satan under the feet of God? Was the cross the real act and cosmic victory of love eternal? . . .

This is the last question of the religion of the hour, when evil is loose as it never was before in our time. (*Ibid.*, p. 609.)

He answers it by saying:

We hold Christ to be God because He does on us what God alone can do—He forgives in His own right. That miracle of experience changes our mere impression to contact with reality. It is the experience not of an impressive power but of the new Creator.

In closing Principal Forsyth speaks of the old evangelicism as dead, and looks for the birth of a new as a moral Gospel that can carry the nations through this greatest crisis of history. Does all history, he asks, with its struggle for righteousness turn at last on the issue of righteousness at that historic point? And does the church realize that it does? Has it the power to draw from its Cross and drive into the world such a faith in the moral, righteous, and holy consummation of history as can survive what seems the last dereliction, and pluck the flower of public salvation out of the nettle of the last social danger?

Here we have the renunciation of the last vestige of the old dogma of the vicarious atonement and the exaltation in its place substantially of the New-Church doctrine of charity, or righteousness, as the true fruit of the Cross of Christ. Recently in a meeting of ministers of all denominations at Park St. Church, Boston, Bishop Gore of Oxford said that he did not believe the Calvinistic doctrines of the Trinity and of the vicarious atonement, and he seemed to take it for granted that his hearers and the Christian church generally agreed with him. But he hastened to add that he had not given up the Bible, and that he relied especially upon the Gospels and the Epistles. This recalls what Prin-

cial Forsyth says of the uselessness of laying out the Bible in schemes as is so often done—"mapping the Bible instead of mining in it—mapping the Bible that covers a developing millennium of history and opens the depths of eternity." It reminds us that Swedenborg was the greatest mining engineer of his day before he was called to mine the Bible, and draw from its depths the wonderful treasures of Divine and eternal revelation that have been stored up in it by the Lord from the beginning, to meet the needs of every advancing period of human history.

These two things, belief in the Lord Jesus Christ as God, and in the Bible as His Word, we regard as the first two essentials of religion as a means of salvation; and we believe in a life of righteousness therefrom, as the third and last essential. But I wonder if we realize that the life of righteousness in the New Church means something more than keeping the Commandments in daily duties here on earth, as the Lord's commandments. Swedenborg teaches that a belief in immortality must be added to give eternal results. We read:

They who are being regenerated think much about doctrine and life, because they think much about eternal salvation; and therefore, if truth be deficient with them, as it is the subject of their thought and affection, they grieve at heart. The state . . . may be evident from this: while a man is in the body, he is living as to his spirit in heaven and as to his body in the world; for he is born into both, and is so created as to be able actually to be as to his spirit with angels, and at the same time by means of the body with men. But as there are few who believe that they have a spirit which is to live after death, there are few who are being regenerated. To those who believe it, the other life is the all of their thought and affection, and the world is nothing in comparison; but to those who do not believe it, the world is the all of their thought and affection, and the other life is in comparison nothing. The former are those who can be regenerated, but the latter they who cannot. (*Arcana Cœlestia*, n. 2682.)

The greatest war-gain for the New Church perhaps lies in this direction. For as Winifred Kirkland has pointed out in her book entitled "The New Death":

Never before in history has death been so prominent a fact. Always before it has been possible to avoid thinking about it. Today no one can escape the constant presence, before his mind, of dissolution. The most casual concerns flash forth at unexpected moments in startling focus against the present holocaust of ruin. No one can forget them, no one can get away from them, those boys dead upon the battlefields of Europe. We are used to speaking of this or that friend's philosophy of life; the time has come when every one who is to live at peace with his own brain must possess also a philosophy of death. The enigma of the young dying by the thousands, the millions, is as insistent for the humblest as for the most intellectual thinker; it is universal. There is not one of us who has not thought more about death within the last four years than in a whole lifetime before, and by their very intensity our thoughts are new.

The author goes on to show that the quite universal attitude of these armies of young men who thus have been facing death daily in the trenches is one of fearless faith in a continuance of their life beyond. And because they so often see the bodies of their comrades rotting before burial is possible under gunfire, they regard the body as not the man, and think of the man himself as a complete spiritual organism passing on into the activities of an advancing condition of human progress. The very term employed by them, "going west," indicates their thought of it as entering upon an interesting, aye, a joyous adventure. We read:

What does the soldier see for himself, each single lad in the ranks, in that misty land he knows he is entering? What promise does he perceive for the persistence of his individual soul? Searching for the answer, one is overwhelmed by the impression given by all trench records: whatever else the soldier may expect of that other side, of one thing he seems absolutely assured, measureless well-being; he is going to a place that is good, and he is going with every faculty alert for new adventure.

We are indebted to this writer for the multitude of citations gathered in confirmation of this. Space permits the mention of only a few. Donald Hankey's words are familiar, but typical, saying, "If wounded, Blighty. If killed, the Resurrection!" "One by one Death challenged

them. One by one they smiled in his grim visage, and refused to be dismayed." Alan Seeger wrote, "Death is nothing terrible after all, it may mean something even more wonderful than life." Both he and Rupert Brooke, agnostics before the war, through its experiences entered into a triumphant faith, as manifested by Brooke in the following:

Safe shall be my going,
Secretly armed against all death's endeavor;
Safe though all safety's lost; safe where men fall,
And if these poor limbs die, safest of all.

And Seeger's trust is not less though he calls his God "Destiny," for he writes:

The hand that peopled the earth and the air
And set the stars in the infinite
And made night gorgeous and morning fair,—

that God, or "Destiny," he trusts as the captain of his soul, saying:

We saw not clearly, nor understood,
But yielding ourselves to the master-hand,
Each in his part as best we could
We played it through as the Author planned.

This change of feeling towards death is even more manifest in these lines by a young American soldier, still a junior in college:

I feared the lonely dead and turned away
From thoughts of sombre death and endless night;
Thus, through the dismal hours I longed for light
To drive my utter hopelessness away.
But now my nights are filled with flowered dreams
Of singing warriors, beautiful and young;
Strong men and boys within whose eyes there gleams
The triumph songs of worlds unknown, unsung;
Grim death has vanished, leaving in its stead
The shining glory of the living dead.

This seems to have been the quite universal attitude of mind with the soldiers at the front in the face of death continually. And this seems to be the legacy left by those who fell to their loved ones left behind in this world. The "letters home" breathed this spirit of faith in the continued life. And when the news came of "dead in action," the home people found their comfort and strength in the same faith, that the dear lads had come into the fulfillment of their expectations, alive and marching onward in fulfillment of the Creator's purposes. "The young and splendid cannot die, that their arrested powers must persist somewhere is the growing conviction of all who mourn today." An English father who had given two sons to the great cause wrote:

And each of them in raiment
Of honor goeth drest
And hath his fee and payment
And glory on his breast.

This then is the chief war-gain for the New Church. To minister to those who mourn for the dead, out of its wonderful treasure of information concerning the life beyond the death of the earthly body, has always been its chief opportunity of usefulness and of approach to others. Now the whole world is mourning, and sorely in need of these very words of sympathy and help. For it is a remarkable fact that in all the poems and letters and memoirs that have been published so full of confidence in a new glad life opening beyond the grave, almost nothing reveals any idea of what that life is. How hungry the world must be for what is revealed to the New Church!

But another gain lies close within this, for this book on the "New Death" asks this question, "Would it be possible to believe in the immortality of the soul and not at the same time believe in Deity?" This practically reverses the situation presented in the passage from Swedenborg already quoted on a previous page. Swedenborg teaches that regeneration requires a belief in immortality. And now we

are shown that a belief in immortality requires and involves a belief in God, Who presides over the progress from one world to the other. The Lord Jesus in the Gospels says, "Ye believe in God, believe also in Me. In my Father's house are many mansions. . . . I go to prepare a place for you." "I am the Resurrection and the Life." Belief in God involves a belief in immortality; and a belief in immortality involves a belief in God. Is not this the reason why Swedenborg commences his work on "Heaven and Hell" with a chapter on Who the God of Heaven Is, and shows that He is the Lord Jesus Christ the Savior? The Bible is the Divine revelation of God and immortality; therefore the strength of the New Church is found in unfolding both from the Scriptures and in applying them to daily life. That this will meet the needs of the returning soldiers and of the after-war world is indicated by the words of the young doctor writing from the front to his startled society friends at home, saying, "There is no fear here but the fear of God." "God and immortality have become facts for our every-day life," another adds. And another soldier writes, "God and Heaven seem more real here, in the presence of suffering and death, than they ever did at home."

Surely in such states of mind growing out of the war there are gains for the New Church. And, in closing, it may be well to note the effect all this is having upon the church of the past as shown in such charges and challenges as those of Rev. Harry Emerson Fosdick in the *Atlantic Monthly* of January, 1918. He complains especially of the selfishness of the appeal to come into the Church to save one's self, when the soldiers have been making every sacrifice to save the world forgetful of self. And he complains of the trivialities involved in this appeal for individual religion, when genuine religion consists in the ever-extending relations of service to others in the community and in nations. He says:

These accusations of the soldiers pierce like spear-thrusts into the heart of a churchman with the army. His comfort is

that a deeper message from the army's men still is lurking underneath. One who lives with them feels at times not so much the sharpness of their criticism as he feels the poignancy of the appeal which, often dumbly, they are making to the churches. I heard a lecturer, speaking to a great audience of Americans in France, turn aside to plead with them about the church. He pictured to them their possible return to America, not negligent of the church, or alien, but concerned to blow to smithereens the conventionalities that impede her usefulness and to make of her again the place where those who march with God can find their point of rallying. Not even denunciation of the Kaiser called out more long and eager cheers.

Once let these men feel that the churches have been stabbed wide awake, that, like all other institutions in this direful, slaughterous generation, they are resolutely planning for a new and greater day, and the best men of the army will run to them. Atheism is negligible at the front. The army as a whole believe overwhelmingly in God and immortality. The churches' day of crisis with the army's men is also her day of unprecedented opportunity.

When the church is being made new by the results of the war, it will be a gain for the New Church.

H. CLINTON HAY.

AN EXAMINATION OF THE HISTORY OF MAN
AS SET FORTH BY SWEDENBORG IN THE
LIGHT OF MODERN ANTHROPOLOGICAL
INVESTIGATIONS

BY JOHN R. SWANTON, PH.D.

IF the theological works of Emanuel Swedenborg were written while their author enjoyed a more interior illumination than that ordinarily vouchsafed to men, as is the belief of all New-Churchmen, it is important to give a close study to these writings from every possible angle and by means of every science. Studies should be made by special students in the various branches of research, men who can approach the subject open-mindedly and without bigotry. Unfortunately the ideal men to carry out this research are few, and the present writer by no means lays claim to a position in such an ideally august assemblage. At the same time it is not too much to hope that some tentative advances may be made, some ground-clearing accomplished, and with that thought in mind the present article is submitted.

Anthropology is such a young science that it has barely received recognition on the part of the older branches of investigation. Its title, "the study of man," is of such broad possible application that it might be interpreted to include history, philosophy, all human activities past and present, indeed all human knowledge, and to an unbending idealist the whole cosmos itself, since to him the cosmos has not existence apart from mind. Of course the recognized science of anthropology makes no such sweeping claims. It is based mainly on studies of primitive or "uncivilized" peoples, mankind "in the rough," in that borderland both of time and place which lies outside of the province in which

scriptorial history finds its proper home. Anthropology as a science originated from the almost accidental coming together of marginal workers in several distinct fields,—a body of biologists primarily concerned with “man as an animal,” a body of geologists and palæontologists who were interested in fixing his place in the geological time-scale, a body of historians groping their way outside of the strict boundaries of their province, some psychologists lured on by the manifestations of mental similarity which the multifarious races of mankind exhibit, and, somewhat later, philologists, sociologists, economists, and students in many other branches who have discovered the importance of the sidelights thrown upon their respective fields by peoples formerly regarded as “uncivilized” and passed over as without practical significance. We still find, particularly among classical philologists and archæologists, a certain amount of intolerance toward data not drawn from the extremely circumscribed area of the Mediterranean basin, but this is slowly passing away.

This science of anthropology consists of two main branches, physical anthropology or somatology,—a study to which the term anthropology is confined by most European students,—and ethnology or culture history.

Physical anthropology might properly concern itself with two distinct lines of investigation, (1) man's physical relation to the animal world generally, and (2) the races of man and their distribution. In practice, however, the first problem has been left almost entirely to the biologists. In their investigation of human races and their distribution, physical anthropologists employ a number of measurements, either of the bodies of living men or of skeletons of the dead. In time it may be found possible to classify human beings in a number of different ways, depending on measurements of various portions of the body, but as yet no very satisfactory classification has resulted except that based on skull measurements. The color and texture of the hair, the color of the skin, and occasionally the height, have been used as criteria of classification, but upon the whole

the index obtained by dividing the breadth of the head multiplied by one hundred by its length is that most extensively relied upon.

Ethnology or culture history consists of ethnography, the description of the various tribes and peoples of the earth, and ethnology proper, a comparative study of them. Archæology is rather a different method of study than a different science. It is a means of carrying ethnology and ethnography back to periods from which we have no certain living representatives. It is to ethnography and ethnology what palæontology is to biology, or geology to physical geography. All other branches of the subject are simply particular phases of the above or particular applications of outside sciences to the above. Such are technology or material culture, primitive economics and sociology, folk-lore.

The Animal and the Human.—At the present time anthropologists generally hold that, while physical anthropology and ethnology are of the greatest assistance to each other, being mutually illustrative, they demand totally distinct methods of investigation. The former is to all intents and purposes a biological study, while the latter is in the strictest sense of the term anthropological.

This strict anthropological science is in fact a study of the human mind through the medium of its various products, but since it involves the study of man in society it has been called (by Wundt) "group psychology." In a notable article in the *American Anthropologist* of April-June, 1917, Professor A. L. Kroeber of the University of California issues an anthropological declaration of independence from biology. He limits the application of his anthropological method to social or collective phenomena, and is careful not to raise the question whether there is any psychology in the individual which is distinctly human. This is perhaps as far as an anthropologist could be expected to go at the present time. We have, however, recognition of a distinctly human element, a mentality to the action of which biological laws no longer apply. Yet it is unthinkable that cultural phenomena, the psychological activities of the group, totally

distinct in nature from biological activities, should exist *in vacuo* or without any distinction between the individual minds from which they sprang and the animal minds considered by biology. Whether the pure science of psychology will independently find the same distinction is problematical, but it really makes little difference—the distinction is implicit in the distinction in the products of the human and animal minds. In the light of the latest conclusions of anthropologists, we are therefore rather more entitled to treat the animal and the human as psychologically distinct than to treat them as identical.

The Single Origin of Mankind.—Although of far less consequence than the distinctiveness of the human and the animal mind, the place of man's origin is of no little importance. For many years this question was debated between two schools, the monogenists, those who held that man was descended from a single small group of ancestors, and the polygenists, those who believed that he arose from two or more such groups. The skeletal remains of early man have compelled us to admit biologically two or three distinct species of the *genus homo* at an earlier period in the earth's history, but these are found in the same general region, and anthropological opinion inclines to regard the genus as sprung from one coterminous group although it is by no means certain of the geographical area which that group occupied, and feels that the problem of descent from a single pair is too remote from the possibility of determination to be even considered. As yet it is one of those questions which may be made a subject of belief.

The region from which the original human group came, as has been intimated above, can not now be localized very closely. Evidence points clearly to the Old World, since the New World contains none of those types of animal life structurally most closely related to human beings, and all of our archeological evidence up to the present time goes to indicate that America is of much more recent occupation than the Eastern continent. Within the Old World our evidence points to a strip of territory embracing the Medi-

terranean basin on the west and extending eastward, or rather southeastward, to the Malay archipelago. It must be left to future investigations to localize this still farther, and there is little doubt that in time such restriction will take place. Before passing on, we will merely notice that the lands of Scriptural history, while not absolutely central to this area, are well within its bounds.

The Beginnings of Human History.—In the “Arcana Cœlestia” and later writings, Swedenborg gives us a history of the successive churches which have existed on our earth from earliest times. He plainly intimates that these churches all included the peoples of the Land of Canaan, even though that land may not always have been the center of the dispensation. Nevertheless he seems to teach that it was actually the center of the dispensation, and if so it is a probable assumption that it was also not far from the place of origin of man himself. We do not know this positively, and perhaps we never shall, but with the break-up of the Turkish empire there is every reason to hope that more light will soon be thrown upon the question. We do know, however, that Palestine lies along the belt in which the remains so far discovered lead us to look for the original human cradle. As far back as palæontology has been able to carry human history it has not yet been able to trace it farther than the Miocene horizon of the Tertiary, and well authenticated remains do not antedate the later Pliocene. This brings us to a time very near the upheaval of the land of Palestine from the ocean floor, which happened in the Miocene period.

In the light of remains of early man discovered in the Old World, we must allow him an existence on the earth running into the hundreds of thousands of years. The question then presents itself to a New Churchman, how far back into this enormous prehistoric period—for our earliest inscriptions do not carry us more than about seven thousand years into the past—are we to go for the beginning of the Adamic Church, the first Church established upon earth. Before this period men existed, for Swedenborg several

times mentions "Pre-Adamites," but was the Pre-Adamite period one of immense duration, or was the Adamic Church formed very rapidly after man first appeared as man? No absolute answer is possible, but it has always seemed to the writer that it would have been more in accordance with the Divine Mercy to establish a Church at an early date than to allow so many æons of animal existence to pass away without that illumination and freedom of selection which alone make the erect animal to be truly human. This vast projection into the past would have been entirely possible since, as we have seen, the land of Palestine where the successive Churches arose was already formed. Nor are there, as has commonly been thought, so many traces of bestiality in the primitive men known to us as to preclude the possibility of an interior church at such an early period. The older views regarding the depravity of our remote ancestors originated partly from false inferences, partly from a failure on the part of students, along with the rest of mankind, to understand the real content of the terms "superiority" and "inferiority."

Formerly it was customary to regard everything as "primitive" which was most abhorrent to the views of modern men, everything which had a peculiarly bestial character. Thus primitive man was supposed to have been one who tattooed and scarified his body, who engaged in constant warfare with other members of his species, who devoured human flesh, and in general gave way to the most unbridled passions of which human nature is capable. On the other hand, men have confounded "civilization" with "superiority." Civilization is a perpetually cumulative thing, rarely going backward, and then only in spots, but having a comparatively remote relation to the mental capacity of the people who enjoy it or suffer from it, and still less relation to their moral elevation. We need not, therefore, look for the remains of some wonderful extinct civilization developed by the Ancient or the Most Ancient Churches. We shall find remains of vanished civilizations, indeed, but not of any, superior in objective content to our

own, and so far as the Most Ancient dispensation is concerned we shall find none at all, or at most only the scantiest traces.

Swedenborg vouchsafes us very little information regarding the Pre-Adamites. He says:

(One such) spoke to me . . . in his words there was but little of life. . . . He was placed to guard me in the night . . . and was not evil; but had only a little life left; so that he was an external man, but still one who had internals in his externals, but only a little of them; so that he is not such an external man as our ones are, in whom externals are separated from internals. . . . Such were the Pre-Adamites; so that they were not evil. (Spiritual Diary, n. 3390.)

This description, an external man not evil from the perversion of good but one in whom the internal life had not been awakened, a man who lived for the most part in the daily round of getting food to fill his belly, scanty clothing for his back, a rude shelter to cover him, and some sort of protection from his enemies, this is a picture that jars little if any with the picture we are able to form of man entirely independently of Swedenborg. It is a reasonable deduction from what is known of the lives of the higher animals and the lower men.

The Successive Churches.—At an unknown period the first Church on earth, that called by Swedenborg “the Most Ancient Church,” was summoned into existence among the Pre-Adamites. We know that this and all the subsequent dispensations existed among the peoples of Palestine, but there has been a tendency to doubt whether they were confined to a limited number in the region in question or whether they were world wide. In view of the fact that the children of Israel, among whom the third Church existed, were a comparatively small people we might suppose that the first theory were the correct one, but by way of contrast read this passage from “True Christian Religion,” n. 275:

That religion existed from the most ancient times, that the inhabitants of the earth everywhere had a knowledge of God, and

some knowledge of a life after death, was not from themselves, or from there self-derived intelligence, but from the Ancient Word . . . and afterward from the Israelitish word. From these two Words religion emanated to the Indies and their islands, through Egypt and Ethiopia to the kingdoms of Africa. from the maritime parts of Asia to Greece. and from Greece to Italy.

Although it is not specifically stated, I think we may also safely refer this statement backward to the period of the Most Ancient Church. The teaching seems to be, then, that each of these churches attained its highest development in southwestern Asia, about the Holy Land, but extended its influence from that region throughout the earth. In consequence we must think of all peoples as having passed through a Most Ancient period, an Ancient period, and a Jewish period.

In the following passages, Swedenborg characterizes the people belonging to the Most Ancient Church :

In the most ancient time, the human race was distinguished into houses, families, and nations. The husband and wife with their children, including also some of their family who served, constituted a house. A number of houses, few or many, dwelling not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a nation. (*Arcana Cœlestia*, n. 470.)

In the most ancient time, they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat; also the fruits of trees, vegetables, milk, and its products. . . . To slaughter animals, and eat their flesh, was to them a wickedness. . . . They took from them only service and use; as is evident from Gen. i, 29, 30. (*Ibid.*, n. 1002.)

For the Most Ancients not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them. (*Ibid.*, n. 1102.)

For in the most ancient times, stones were placed where their boundaries were, which discriminated the possession or inheritance of one from that of another. . . . The Most Ancients, who in each object and statute thought of something celestial and spiritual, even in these stones . . . thought from them concerning the ultimates in man. (*Ibid.*, n. 3727.)

For they who were of the Church in Most Ancient times dwelt in tabernacles and tents, with which they also journeyed;

for most of them were shepherds of sheep; and the father of the family taught those born from his house the precepts of charity, and the derivative life of love, in tabernacles. (*Apocalypse Explained*, n. 799.)

These items characterize a part pastoral, part agricultural people like many of the tribes of Palestine which have from time to time swept in from the Arabian deserts and added a primitive agriculture to their original occupation as herdsmen and shepherds. That the most ancient people raised sheep is stated, and since they lived to some extent on milk they must have had cattle or goats. The loose social organization described, houses grouped into families or bands, and these into "nations,"—though evidently not large nations like the nations of our time,—is the kind of organization to be expected among a people in the economic condition depicted. But while the tents and the flocks and herds make the pastoral condition of the people evident, two other items, the use of grain and the mention of boundary stones, make it equally clear that, if one and the same people is being described, they were in part agriculturists and semi-sedentary. Their condition was closely paralleled throughout the same region right down to modern times, but plainly the description applies to a period before the civilization of Egypt or Chaldea was in existence, for Swedenborg intimates that the larger states, empires, walled towns, and the entire institution of war belonged to a later period in the history of man, the period of his decline.

Very serious blunders have been committed in most attempts to identify the time and place of the Most Ancient Church by confounding the moral state of these early peoples with their material accomplishments. Although it is possible to take the ground that the information given by Swedenborg regarding the people of the Most Ancient Church applied to only a part of them, it is much more likely that his picture is true in the main for practically all during that first dispensation. We find the same simple patriarchal life described as existent on those planets whose inhabitants are likened to the people upon our own globe

in the most ancient times. It is the condition to be expected in the spiritual childhood of a planet.

Some other items, for instance, the existence of a primitive writing, inarticulate speech, etc., are more difficult to explain. A true alphabet is hardly to be looked for among tribes in such a primitive stage of culture. Still, the writings may have belonged rather to the period of picture writing than to the period of syllabic or phonetic characters, and in any case it may be gathered from what Swedenborg says elsewhere, that it was in use only during the later times of the Most Ancient Church, that represented by Enoch when the earlier knowledges of representatives and significatives were brought into some sort of form.

Other remarkable things said about these Most Ancients as to their interior breathing, communication with angels, and direct control of the expression through the cerebellum, are for the most part of a psychic nature, and might not have been evident to a person of another character who should have come upon them casually.

It is interesting to add to the above that Swedenborg mentions the names of several tribes which were descended from the peoples of the Most Ancient Church. These were the Nephilim, Rephaim, Anakim, and Zuzim, mysterious folk frequently spoken of as "giants," the Hittites, particularly those about Hebron, and the Hivites. The only one of these about whom much is known are the Hittites, a non-Semitic northern people from eastern Asia Minor and northern Syria who formed a powerful empire from about 2000 to 800 B. C.

The "giant" peoples were also probably non-Semitic, identical with those whose remains are found in the lowest strata of Gezer and other places investigated by western archaeologists, although, instead of being giants, they were rather undersized. The attribution of gigantic size to extinct, half-mythical peoples is a myth phenomenon with which the historian is familiar. These people also agree with the ones described by Swedenborg in having had cows, sheep, and goats as domestic animals, but they also kept

swine. The fact that some of their cities were walled shows that the relics so far discovered belong to a degenerate age. The most significant thing here is the evidence that a non-Semitic, northern people occupied Palestine at this early period and that they were afterwards displaced by tribes largely Semitic in origin among whom the second or Ancient Church is declared to have flourished. There is thus a kind of concordance between the racial change known to have taken place then, and the radical spiritual change which Swedenborg describes. With which of the known races these earlier peoples were allied is as yet unknown, although by some the Hittites are believed to have been an Aryan people affiliated with the Armenians. When we find it possible to decipher their inscriptions we shall probably know their historical position more definitely. Other alternatives might be that they were connected with the Georgians and Circassians, an ethnic group which once extended more widely, or that they were a branch of the great Mediterranean or Hamitic stock now known to have occupied the greater part of the basin of the Mediterranean sea at a very early period, and who included in their number the ancient Egyptians, the Berbers, and perhaps also the Basques.

The passing of the Most Ancient Church would thus appear to have coincided with the passing of the greater part of a northern race out of Palestine and its occupancy by successive waves of Semitic peoples. The Ancient Church, then, and the Jewish Church which succeeded it, and is sometimes spoken of by Swedenborg as a kind of continuation of the Ancient Church, centered among Semites. We must, however, guard against supposing that these churches were always bounded by ethnic lines. The countries among which Swedenborg says that the dispensation of the Ancient Church spread were Assyria, Mesopotamia, Chaldea, Syria, Ethiopia, Arabia, Libya, Philistia, Phoenicia, and the Land of Canaan on both sides of the Jordan. It also extended "in course of time into Great Tartary, and thence downward as far as the Euxine Gulf, and thence again into all the countries of Africa"

("Coronis," n. 39). From the maritime parts of Asia it reached Greece and thence Italy, though it was corrupted in passage. Moreover, in a passage quoted before, Swedenborg limits its extension only by the boundaries of the inhabited world.

The Ancient Word.—With the establishment of the Jewish Church we come to the historical or semi-historical period where no distinctively ethnological questions present themselves; and this is still true of the First and Second Christian Churches. Interesting problems are raised, however, by intimations which Swedenborg gives of two churches outside of the main current of revelation.

One of these is represented as a historical continuation of the Ancient Church preserved somewhere in eastern Asia. Swedenborg refers to this in several places, as in "True Christian Religion," n. 279, but the most detailed information is contained in the two following quotations. It must be premised that the Ancient Word, the sacred book among peoples constituting the Ancient Church, is described by Swedenborg as consisting of three principal parts, "the Wars of Jehovah," "the Prophecies," and "the Book of Jashar." They are mentioned in connection with the east Asiatic dispensation. Swedenborg says:

This Ancient Word is still preserved among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They also said that the Book of Jashar is in it . . . and that among them are the books called "the Wars of Jehovah," and "the Prophecies;" and when I read in their presence the words which Moses had taken therefrom, they searched . . . and found them. Thus it is evident that the Ancient Word is still among them. . . . They said that they worship Jehovah; some as an invisible God, and some as visible. They told me that they do not suffer strangers to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and also that they are so populous, that they do not believe any region in the whole world to be more so; which is also credible from the wall . . . which the Chinese

constructed as a safeguard against invasion from them. Seek for it in China, and perhaps you will find it there among the Tartars. ("Apocalypse Revealed," n. 11; also given in substance in "Conjugal Love," n. 77, and "True Christian Religion," nn. 266, 279.)

On the inhabitants of Tartary near China, Lesser Tartary. There were some from that country with me. . . . They said that their land was populous, and that they know nothing about war. They knew about China and Siberia. They said that among them he governs who is able to govern, and that if he cannot do so he is dismissed with a fine . . . and that they are all engaged in their own works at home, making garments, cultivating the earth, and the like. They wondered (that anyone should not know) that God is a Man. In like manner with the commandments of the decalogue, and only one wife. . . . They said that they have houses where they are taught concerning life, and the commands of God. They said that they have a book their possession of which is not known elsewhere, which they called a Divine Book, and which they read and are instructed by, and which they understand. Inquiry was made, and it was the Psalms of David. They said that newcomers are indeed admitted, but they give them no opportunity to go away: they give them the necessities of life, and if they are willing to labor they are accepted. They have the decalogue also. They call the Chinese their friends, because they are from their nation. . . . They fear Siberia somewhat; but say that they have nothing, and if they come they at once give themselves up to them. . . . [In the parallel passage in "Last Judgment" (Post.), n. 133, it is said that these people "dwelt outside the Chinese wall, and that they are of a calm and peaceful disposition."] ("Diary," n. 6077.)

While I take it that one should guard against drawing too literal conclusions from Swedenborg's records of experiences in the World of Spirits, it is fair to make certain deductions as a working hypothesis in our efforts to explain the meaning of these references to the Ancient Word preserved in Asia and to endeavor to locate the region wherein we might reasonably expect to find it. Of course it might be assumed that all of the facts applied to things in the Spiritual World only, or that at the time when Swedenborg wrote the people of whom he speaks and the Word which they possessed had alike vanished from the surface of our planet, but this was not Swedenborg's own belief else he would hardly have advised his readers to search for this

Word in China. Let us try to discover, then, what part of Asia appears to be singled out by the somewhat meager information which Swedenborg vouchsafes regarding it.

During the eighteenth century the term "Great Tartary" was applied to a vast region in Asia, so vast that it embraced practically all of what is now Asiatic Russia and that part of the Chinese empire north of the Great Wall. It was called Great Tartary to distinguish it from "Little Tartary," a much smaller tract of land in the southern part of European Russia including the Crimea. Great Tartary was in turn subdivided into Russian or "Muscovite" Tartary or Siberia, Independent Tartary—including the territories later known as Eastern and Western Turkestan,—and Chinese Tartary. The first of these is excluded by the fact that Swedenborg distinctly mentions it as a separate country, and both the first and second by the further fact that in the last quotation he speaks of these people as "the inhabitants of Tartary near China," besides references in each to the interposition of the Great Wall between them and China proper.

A favorite identification of this region on the part of New-Churchmen has been with Tibet, merely, it would seem, because Tibet was one of the last parts of Asia laid open to European travelers and geographers, but it does not conform in a single other particular with the description of the unknown country given by Swedenborg. It was included in Great Tartary on only the most general and most loosely drawn European maps, it was hundreds of miles from the Great Wall and could by no stretch of the imagination be said to be separated from China by it, and it is thinly inhabited.

Chinese Tartary, to which the facts relentlessly point, is evidently the "Lesser Tartary" of Swedenborg which thus has nothing to do with the Little Tartary of eighteenth century geographers. He probably gave it the name himself to distinguish it from Russian Tartary. It was roughly divided by the cartographers into Eastern Tartary and Western Tartary. At its westernmost end it included a

small group of tribes called the "Tartars of the Koko Nor," in the center Mongolia, and east of this, extending to the Japan Sea, Manchuria. The first two regions may be laid aside for two principal reasons, first because they are even more sparsely settled than Tibet, including in fact some of the most terrible deserts on earth, and second because the peaceful nature which Swedenborg attributes to the people of whom we are in search accords not at all with the known history of the tribes which gave birth successively to Ghengis Khan and Tamerlane. It would appear, then, that we are forced by a process of exclusion to consider the claims of the easternmost part of the old Chinese Tartary. This, it is to be observed, was always included as part of Great Tartary, and its inhabitants, the Manchu, were known as "Manchu Tartars." Manchuria answers perfectly in two particulars to the requirements of the region of which we are in search, it is north of but close to the Great Wall of China, and the Chinese emperors in Swedenborg's day were descended from Manchu invaders and so could be spoken of as "from their country." There is another particular, however, in which this country seems at first not to fall in with the description which Swedenborg gives, i. e., in the matter of populousness. Manchuria,—since the loss of the trans-Amurian portion to Russia which need not concern us,—comprises about 335,000 square miles, and is divided into three provinces, Hei-lung-kiang or Northern Manchuria, Sheng-King or Southern Manchuria, and Kirin or Central Manchuria. The first is the largest in area,—about 195,000 square miles,—and has the smallest population, estimated at 2,000,000, being in part an extension of the Mongolian steppe. Sheng-King is the most densely populated, its inhabitants being estimated at about 4,000,000 in an area of 50,000 square miles. When we come to examine into the nature of this population, however, we find that it consists overwhelmingly of Chinese immigrants, who have taken up residences here only since the union of the two countries. The third province, Kirin, has a population estimated at about 6,500,000 in an area

of about 90,000 square miles. Its capital, of the same name, was estimated to contain about 120,000 inhabitants. The density of Manchurian population in general hardly seems to warrant the emphasis which Swedenborg lays upon that fact connected with his mysterious Ancient people, but, if we exclude the wilder northwestern portions much greater density is indicated for the remainder. Another fact also has to be taken into consideration. This province of Kirin, as well as Sheng-King, lies against the boundary of Korea which is and for uncounted generations has been one of the most populous lands in the world. If, for any reason, persons from that general region on either side of the mountains which bound Manchuria and Korea could have considered themselves one people, or at least related, the problem would be in some way solved. Korea was both extremely populous and entirely aloof from outside intercourse at the time when Swedenborg wrote, having only some uncertain communication with China. In the light of these facts it will be important to turn to the history of Manchuria and Korea in order to see whether there may be any ground for the intimacy suggested. In the first place, however, the reader must be warned that there are arguments against this hypothesis. While all that Swedenborg says with reference to the people of the Ancient Word, the question of population aside, applies very nicely to Central Manchuria, all of the maps of Swedenborg's day distinguish Korea plainly and carefully from Great Tartary, and the great mass of Korean population was not in the northern part of that country but in the south where Chinese and Japanese influences were strongest. Nevertheless, these objections are not altogether insuperable, and we shall find that the history of Korea and neighboring parts of Manchuria does, indeed, seem to help us somewhat to unravel the perplexing problem which confronts us.

The history of Korea proper is supposed to go back to about 1122 B. C., when a band of Chinese refugees settled there and established a kingdom afterwards known as Chosen. Of particular interest to us, however, is informa-

tion contained in early Chinese records of another kingdom of still greater antiquity established farther to the north. If Ross has correctly reported the information contained in these records and they themselves are to be relied upon, there was in remotest antiquity in the present province of Kirin a semi-civilized state which shared with the Chinese the worship of Heaven (Shang Ti), and the people of which lived in walled cities. In course of time this kingdom extended its authority southward over the northern parts of Korea and came to be known as Kokorai. Later it overthrew Chosen, but for a considerable period shared the territory of what is now Korea with two other kingdoms, Shinra in the southeast, and Hiaksai in the southwest. These were united into one state in 913 A. D., and from this union came the later Korean kingdom. That it continued to bear sway over part of Manchuria is proved by the fact that it is stated that Korea lost her territory west of the Yalu river in the eleventh century. With the subsequent fortunes of Korea we are not concerned; the facts given are sufficient to indicate a former close union between Korea and that part of Manchuria immediately bounding it on the northwest. The region thus marked out does not, it is true, present the same picture as that which we derive from Swedenborg's account of his visions regarding the mysterious people of Great Tartary,—the race of pacifists who knew nothing about war and at once gave themselves up to an enemy as being too poverty-stricken to excite the cupidity of conquerors, the peculiar method of conducting the government, and other details of their life,—but it seems to harmonize more of the facts contained in his references to these people than any other hypothesis.

Two matters still call for a word of discussion, the existence of an "Ancient Word" and the presence of the Psalms of David among them. We are led to suppose by Swedenborg's general discussion of the Ancient Church and the Ancient Word that the latter was introduced into this region long before the period of the Jewish Church, but mention of "the Psalms of David" puts another aspect on

the matter, for this book was not in existence until a much later date. We must assume it to have been introduced by Jewish traders or colonists who are known to have reached China at a very early period. Their appearance is placed, by traditional evidence of considerable plausibility, in the time of the Han dynasty, 206 B. C. to 221 A. D., and somewhat more specifically during the first Christian century. But what of the Ancient Word itself?

The fact that the Psalms of David are found among these people apparently enjoying the same currency and authority as this mysterious Ancient Word, enables us to suggest a somewhat different origin for the latter than the one that has been commonly held. We may assume that that work, like the Psalms of David, was introduced by Jews. The portions of this Word that have been preserved, for instance what is said of the conquest of Moab and Ammon by the Amorites, shows that some of it, at least, was compiled at a time not much prior to the entrance of the Jews into Palestine, and indeed most commentators speak of the works composing it as sacred books of the Jews. But though that was not precisely true, those quotations prove that the works were in the hands of Jewish writers, and it is therefore possible that they may have been preserved by those Hebrews who emigrated to China. This would be still more possible if, by any chance, we could actually bring into play here those much abused "Lost Ten Tribes." But such a contingency aside, the above seems to be the most plausible explanation of the problem. As in the preceding case this by no means disposes of all of our difficulties. We do not know whether the Chinese Jews or their writings reached Manchuria and Korea. We do not know what writings these Chinese Jews had with them. We do not know that they became known to any considerable number of natives in those parts. We are far from having proved the existence of the Book of Jashar and its companion volumes in this remote part of the world. As in the case of the people themselves this is given as the best hypothesis which the facts suggest.

The African Dispensation.—It is not a little curious that Swedenborg seems to indicate that each of the Churches of which he speaks as successively introduced among mankind exists in some form at the present day. That the Jewish, Christian, and New Christian Churches so exist is common knowledge, and we have just discussed the modern representative of the Ancient Church. We have now to consider a dispensation which, from what Swedenborg tells us, seems to correspond in some manner to the Most Ancient Church, and it is to be added that it is this very church of which Swedenborg himself expressed most hope. This was the Church in Africa which has been the occasion for considerable discussion and an unnecessary amount of loose speculation on the part of New-Church people.

To indicate the lofty spiritual position assigned the people of this Church I will insert the following quotations :

In Heaven, the Africans are the most loved of all Gentiles; they receive the goods and truths of Heaven more easily than the rest; they wish to be called the obedient, not the faithful. . . . (*Arcana Coelestia*, n. 2602.)

The best of these are from Africa. (*Heaven and Hell*, n. 514.)

The most intelligent of these are from Africa. (*Last Judgment*, n. 51.)

The Africans are more interior than the rest. (*Continuation of the Last Judgment*, n. 73.)

The Africans think more inwardly spiritually than the rest. (*Ibid.*, n. 75.)

The Africans are more receptive of the Heavenly Doctrine than any others on this earth. . . . They are of a celestial nature.—(*Spiritual Diary*, n. 4783.)

The African nation are able to be in illustration more than the other nations of this earth, because it is their nature to think interiorly, and thence to receive truths and acknowledge that they are truths. . . . The Africans are they who in our earth are of the genius in which are the Angels in the Celestial Kingdom. (*Ibid.*, n. 5518.)

When Africa is mentioned, the Angels perceive the east. (*Apocalypse Explained*, n. 21.)

The location of the people among whom this African dispensation is taking place is given with considerable detail in two or three places in the *Spiritual Diary*, viz.:

The best and wisest are in the interior of Africa, those who are not good are near the Mediterranean Sea, near Egypt, and the Cape of Good Hope. The mountains where are the good ones of Ethiopia are towards the middle. (*Lesser Diary*, n. 124.)

The best of them are at the side towards the sea, more than half of the region, with a form like this (see figure). Des . . . The worst are still further towards where Egypt is placed. . . . They said that in the whole of that great tract DE they all worship the Lord and are instructed by many who communicate with Angels, not by speech with them, but by interior perception, and that the former are their instructors, whom they well know from others. (*Spiritual Diary*, n. 5946.)

This region is also defined in *Spiritual Diary*, nn. 4774 and 4776, and the sphere of its future activity even outlined, as follows:

It was afterwards shown in dim vision how that Heavenly Doctrine would proceed in Africa, namely, towards the interior of Africa, but not to the middle of it, and then it would bend itself to those inhabitants who are in the interior of Africa, but nearer to the Mediterranean Sea, and so it would advance lengthwise, but not to the coasts, and then after a time it would turn itself back through an interior tract even towards Egypt, and also would afterwards advance thence to some in Asia under the Empire of the Turks, and also into Asia round about. Hence the Angels were glad that the Lord's Advent is now at hand, and that the Church, which now perishes in Europe, will be established in Africa, and that this will take place from the Lord alone through revelations, and not through emissaries from Christians. (*Spiritual Diary*, n. 4777, also *Last Judgment* (Post.), n. 118.)

In spite of the apparent newness of this revelation, it appears that for a long period they have had some writings which correspond to our Scriptures.

The Africans have a book which is to them the Word, written by correspondences by illustrated men. (*Spiritual Diary*, n. 5809.)

It was said that in a certain region of Africa there has been from ancient times a book written by correspondences in a similar way

to that in which the Word is written with us, and which they regard as holy. (Lesser Diary, n. 121.)

Of course this may not have been in the region where the aforesaid revelation is said to be; conceivably it might refer to Abyssinia. Regarding the present revelation the following quotations may be added to the things already stated:

At this day some speak with Africans in the world, instructing them orally; this speech falls with them especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration. Such is the speech that takes place with the instructors. (Last Judgment (Post.), n. 124.)

I have heard it announced that a Church is at this day instituted with many in Africa, and that they are receptive of the Heavenly Doctrine, especially concerning the Lord. (*Ibid.*, n. 116.)

They afterwards received the Word and read it, but at first did not perceive anything holy, afterwards more and more holily, and then they gave it to their instructors, who said that they had it, but had not divulged the fact. They said that they dictated it to men in Africa, with whom they have communication, as the Lord leads. Hence it is evident that there is now revelation there. (Spiritual Diary, n. 5946, also Last Judgment (Post.), n. 123.)

There was afterwards given them the work on *Heaven and Hell*, which they received and preserved; also the *Last Judgment*, the *Earths in the Universe*, and the *White Horse*, and afterwards the *Doctrine of the New Jerusalem*, for them to choose what they saw to be useful. (Spiritual Diary, n. 5946.)

Some of the last quotations rather concern matters in the other world than in this, but from the earlier data given it is possible to arrive at a fairly satisfactory conclusion regarding the people indicated. They are "in the interior of Africa," "at the side towards the sea," but do not reach the coast, and they are in mountains in or not far from Ethiopia and in the middle. Elsewhere Swedenborg indicates the country southward of Abyssinia. The region which seems to be singled out by these items of information is the highland of eastern Africa now occupied by a very numerous people called Gallas. Although many of these are of a dark color they are not true negroes, but representatives of

what has been called the Hamitic or Mediterranean family of mankind, a group which also includes the modern Copts and ancient Egyptians, the Berbers, and at one time almost all of the peoples on both sides of the Mediterranean, including probably the Basques. The Samauli, living between them and the Pacific, are related, and one of the southernmost branches of the stock are the Masai, whose religion was likened by a recent traveler to that of Israel. Hamitic blood is also prominent southward well toward the Cape of Good Hope, and it is this infusion which forms the strongest element in those redoubtable Zulu who contested the advance of the English so fiercely. Hamitic blood is also predominant among the peoples to whom Swedenborg says that the African dispensation was destined to come, although some of them have considerable true negro intermixture. Swedenborg seems to mention another Hamitic tribe, where he says: "I was afterwards led to others in Africa . . . to the tract called Ethiopia, where they dwell in tents, a good nation." (*Spiritual Diary*, n. 5946.) From other circumstances regarding them these would appear to correspond to a Hamitic tribe between Abyssinia and Egypt called Bedjas. The fact of their relationship with the Berbers gives force and meaning to Swedenborg's statement with reference to Augustine, a native of Africa and perhaps a Romanized Berber, when he says: "Augustine is now there [in spiritual association] inspiring into them the worship of the Lord." (*True Christian Religion*, n. 840.)

While upon the whole a favorable picture is given of these people by travelers, there is naturally not much to indicate a movement of such a spiritual nature taking place among them. Part are said to be Mohammedans and part "pagans." The attention of the western world has been drawn away from them, northward to the Abyssinians or southward to the Uganda and other inhabitants of the great Nilotic lakes. The approach to their country has also been to some extent impeded, first by the rebellion of the Mahdi, then by the defeat of the Italians by the Abyssinians, and finally by the absorption of the western powers generally

in the Great War. If Swedenborg's anticipations regarding them are realized what a great change is in store for us in the evaluation of races, and the appellation of the terms "superior" and "inferior."

It is perhaps worth noting that, if we have correctly interpreted the facts vouchsafed by Swedenborg with reference to these two dispensations, they appear to occupy positions intermediate between the white races and the remaining grand divisions of mankind, the people of the Ancient World between the Jewish colonists from western Asia and the Mongolian peoples, beyond whom are the outlying related sub-races of Polynesia and the two Americas, and the African dispensation between the whites and the dark peoples of the south.

JOHN R. SWANTON, PH.D.

NEW-CHURCH EDUCATION—ITS AIM AND METHOD.

BY THE REV. WARREN GODDARD.

WE are all more or less familiar with Swedenborg's statement, "It is a fatality with mathematicians that they remain mostly in theory." We know, with varying degrees of completeness, the Scriptural doctrine of charity and the New-Church teachings in regard to use and motive. We have been taught in a most unusual but in a forceful and vivid way of the disastrous spiritual results following the general and practical adoption of the religious tenet of "faith alone." From individual experience extending over longer or shorter periods of our personal life we know with some measure of distinctness what it means to remain a mere theorist in some spiritual or worldly situation when we might have known the joy of actual accomplishment. Our common experiences are full enough of examples of what it means not to apply one's knowledge when it could and should have been done. The present-day widespread discontent, war, blood-shed, revolution and general social disturbances are the direct and necessary fruitage of the past and present refusal of men in authority and men under authority to apply the needed and appropriate Christian principles when the occasion arose.

The direct inner cause of this refusal to live as Christians lies, of course, in the very nature of what we know as the "proprium" of man. This "proprium," in the past, as now to some degree it has done in the present, seized upon the organized church as a means through which to express its evil life and as an instrumentality which it must control in order to protect its own self-interests from exposure by

means of an unperturbed Christian gospel. Thus from the ecclesiastical centres of the past there went out into the world the subtle poison of a faith alone dogma and attitude, resulting in bad example from evil conduct and in the inevitable encouragement of the natural disinclination to apply one's knowledge of all kinds when self-interest opposed such applications.

In view of this spiritual situation, then, it is not surprising that the whole of human life, in the more immediate past, showed the degenerating effects of the general practical acceptance of this most pernicious of falsifications of Christian teaching. Nor, again, is it surprising that present educational methods and results should still show, in spite of evident improvement, the taint of its association with this once widely accepted teaching of the church. Educational ideals as stated in current texts, it is true, are placed on a high level, the location of the level, of course, depending on our interpretation of the terms used to define them. Education is variously defined as the "science of human development," a "living into better things," "systematic development" and so on. But in spite of these definitions what do some actual methods of education and their results show? Are the graduates of our universities and colleges really coming out prepared for intelligent, spiritual living? Are they being sent out mentally, morally and spiritually equipped to take hold of the serious problems not only arising in their chosen professions but already pressing for solution in such fields as sociology, marriage, economics in general, international unity and so on? Plainly not. Thus we must admit that the need for fundamental changes in educational methods as well as in educational aims is imperative and urgent.

Take for example the kind of training that is ordinarily given in our engineering schools. Why is it, as Prof. Mann reports in his "Study of Engineering Education," that out of every one hundred students who enter these schools in our country only forty graduate? What does it mean when this same author reports that employers in general com-

plain because college-graduates as a whole have serious difficulty in applying theory to practice and that because of the lack of the knowledge of the details of production and also because of the lack "of the sense of the physical properties of materials, less than five percent of the production managers of this country are college trained men"? It should be noted here that wages and salaries of college trained men are fifty to one hundred percent higher than men without college training. But what shall we say in reply to the statement: "It is a striking fact that while most schools grade merely on academic work, most industries rate men on personal traits, like character, initiative, tact, accuracy, responsibility, and common-sense"?

Plainly these things indicate serious and fundamental mistakes in the educational methods employed for the training of our engineers. But where are these mistakes being made? Speaking on the basis of an extended, special, and well planned investigation, Prof. Mann discusses the essential and contributory causes for the above-cited conditions and suggests remedies which will at least mitigate, if not largely prevent, blunders in engineering education. As Prof. Mann's discussion is pertinent to the title of our paper let us here attempt a brief summary: The more or less ineffective training in our schools of engineering is due, in part, to faulty testing and grading, but more essentially to the fact that from the very start, assuming some real engineering ability on the part of the student, the pupil is not taught to apply his knowledge to actual concrete problems. During the first two years of his work he is overburdened with an excessive amount of theory, tested and graded according to his ability to memorize and repeat the abstractions of the class-room, required to work more or less abstract problems, and then, if he does not withdraw from sheer discouragement, he is passed on to a specialized study of his chosen branch incapable, or capable only with difficulty, of applying what he has learned of his sciences of physics, mathematics, chemistry and of the other introductory branches. Thus the forty percent of the freshmen who

survive come to graduation with a specified technical training on the one hand, while on the other, they come with a very uncertain feeling as to their ability to apply readily and intelligently to the practical problems of engineering what they have been taught. Often more like convalescents than like healthy, well-trained young men, they proceed to their several kinds of work in the world, and only after making many mistakes do they find themselves and win the confidence and trust of the engineering profession.

Thus, perhaps all too briefly, may Prof. Mann's views be summarized. But brief as the summary is, it should be interesting in view of our own Church's problem of the establishment of an educational aim and method that shall be complete, effective and Christian.

Keeping in mind, then, world conditions past and present, Prof. Mann's report, and especially the spiritual meaning of life as a whole, how better can we state the fundamental aim of New-Church education than by saying that it is the formation of the steady habit of applying one's best knowledge on every plane of one's being, and doing it with intelligence and from spiritual motive?

Plainly enough the heavenly state here and hereafter is the direct result of knowledge deliberately applied from spiritual purposes. How then shall we plan or reorganize our New-Church educational institutions so that we may bring into this very needy world and into our educational efforts just this spirit of heaven? How shall we proceed to infuse into the atmosphere of our educational plants that quiet but dominant spiritual influence which will make it more natural and easier for the teacher and the taught to apply from spiritual love and at all possible opportunities the varying types of information which a well planned New-Church school, college or university will provide? Here is our central problem in the light of which all questions of organization, equipment, curricula and the selection of the teaching force must be discussed.

Admitting, then, this spiritual aim in New-Church education, how practically shall we proceed so that steady and

reasonable progress can be made in the attainment of our ideal? Obviously enough, the first and necessary thing to be done is the winning of the unanimous support of the Church for this educational aim which it is proposed that we follow. This aim must be talked of when we sit in our houses, when we walk by the way, when we rise up and when we lie down. It must be as a "frontlet" between our eyes for it is nothing less than the essence of religion itself. By pen and word our one aim must be made known and be reiterated in varying terms and with varying illustrations until the whole Church says with meaning and with determination, "Amen." In the interest of happy, spiritual human life among men, we must insist that we be given the opportunity to take the young people of the Church to our educational institutions and there, through the agencies of doctrinal, historical, scientific, literary and other branches of instruction and through example and precept impress on them, as best we may, what it means to be educated for the living of a complete, useful Christian life.

But these educational institutions to which we are to bring our young people must be adequately equipped for their important service. The Church must give them her steady and generous financial support for the simple common-sense reason that you cannot found a university or a college on an ideal and a dime. A living university or college has its soul—its aim and purpose—and its body or outward organization and equipment, and it cannot function as a discarnate purpose however high and spiritual this may be. Thus, first then, in the order of development must come the spiritual and financial support of the aim of New-Church education.

But given this support, which it is now our duty to try to get, what shall our method of work be? How further shall we proceed? How shall we organize an equipment, select our teaching force, lay out a curriculum? Here are the practical problems which in some respects are difficult of solution. But assuming here the Church's support, let us make an attempt, at least, to arrive at some conclusions

regarding such standard problems of education as *Methods of Work and Organization*, *The Teacher*, and *The Curriculum*.

Methods of Work and Organization.—The consideration of this topic at once raises the question, What must determine our choice of a system which will the most effectively serve us in impressing upon our young people our one educational aim? The answer to this question, in its most general form, comes to us at once from our New-Church teaching in regard to life and charity, from the statement of our own aim in education, from the consideration of Prof. Mann's report, and from our own observations of current educational methods; and this answer may be put in some such terms as this: The system finally selected or the combination of systems and methods adopted for our use must be such that it intimately relates theory and practice and this from spiritual motive and from the very outset of the educational process. For example, the freshman in the academy, if this is where we begin with our young people, must be impressed at the very opening lesson say in General Science that the information he is to be given is for use and for *his* use. He must be led to see that our purpose is not to turn him into an intellectual glutton, stuffing him with information which he will not or cannot use, or that we wish to force him to learn that for which he may have no liking. Bearing in mind that knowledge and truth may be rightly pursued for their own sake and that some subjects may be studied for trying out the faculties and for discipline, we must leave the constant impression with this beginner that we are doing our very best to give him something that will be, in part at least, of immediate use to him and that can affect for good the whole range of his present and future life. For example, again, suppose in the class above named we are on the chapter devoted to Hygiene. Let us open the recitation by having on our desk some standard texts of Hygiene and along with these let us have a few medical books on the subject of diseases of various kinds. Then let us proceed in some such fashion

as this: "Have you ever had a cold? How did it affect you? Did it increase or decrease your ability for work? Did it add to the burdens of some one else while looking after you? Did it increase or decrease your enjoyment of your playtime? Here on my left hand are a series of books describing 'colds' and many other more serious and even fatal diseases, and the sufferings that go with these disorders; and here on my right hand are a few books on the art of not only keeping well, but primarily keeping at our best physical condition—this art is called 'Hygiene.' Now why should we study this art called 'Hygiene'? Only to avoid the discomforts and worry and financial cost of the different diseases described in these books on my left hand? No, plainly not, for this would be using the truth in these texts of 'Hygiene' in a selfish way. We must come to love the rules of healthy living and learn to apply them from this time on because only through healthy, vigorous bodies free from disease and unfettered by the results of little daily self-indulgences of many kinds can we express in word and action our best life—life from heaven. The intelligent application of these rules for keeping in our best health is the Lord's will for us on the plane of the life of our bodies. These rules, unlike the teachings of the Word of God, may not be free from error, and so they will need revision possibly; but if they represent the best knowledge that we can get on the subject, we must apply them from spiritual love if we desire to be religious; we must try them out unless they prove not to be what we need."

Some such procedure as this, similar to the so-called "case" method used in our law schools, should be typical of all classes, for only in this way do we link life with knowledge and so prepare our students from the very start to form the habit of making a spiritual use of his instruction.

But to supply the needed examples and concrete situations and to have the educational work proceed as a unit a carefully considered method of departmental co-operation must be worked out. In our New-Church institutions of learning there can be no departmental autonomies and jealousies

which existing in other institutions of learning have resulted in lowering very appreciably the effective work of the institution. We must learn from such experiments in departmental co-operation as are now going on at the University of Cincinnati, and from our own experiences we must gather data in regard to how best to link up the various departments of learning so that they may work together as a unit, mutually serving one another and the educational aim. Frequent faculty seminars will be needed to accomplish this, and the main themes at such meetings would be departmental relations and the means of mutual service. Such seminars would work like the associating or "co-ordinating fibres of the brain" which bring together in thought the different association areas of the cerebrum, thus producing unity of action. For example, the department of mathematics could well get from the teacher in Physics and Chemistry the concrete problems and examples which require for their solution some mathematical principle and have the mathematics classes work them out. The student would not then be forever working with abstract symbols "x," "y" and "z" or with semi-concrete problems, but he would be at work on concrete quantities which must be determined as a part of the laboratory work of a student in Physics or Chemistry. The Department of Doctrine could in conjunction with the department of mathematics work on the subject of the spiritual significance of number and form, applying their results to the interpretation of the forms of the tabernacle and the temple and the important number symbols of the Scripture, as well as to the work in Algebra and Geometry. Thus real progress could be made in the unifying of all knowledge and so in the prevention of the turning out of students who are only narrow specialists with possibly only a selfish vocational or intellectual aim in one or two fields of learning.

To the matter of testing and grading, our New-Church institutions of learning must also give serious thought and attention. Fortunately, the new, so-called "objective" method of testing and grading which is now being applied

at some of our engineering schools and by some of the leading corporations of our country and also in the Army and Navy, are directly in line with our educational aim. These new tests do not have as their purpose the determination of how much abstract knowledge a student or candidate may possess or how well he may have memorized his texts. They set out to discover, rather, what real ability the student or candidate may have to apply his knowledge, and also what his general intelligence is. By carefully worked out and well graded "Objective" tests, the student is finally given a grade and then promoted, recommended for promotion, or dropped, or required to repeat his preparatory work. These tests, in part, are described by Prof. Mann in the report above referred to, and they should be carefully studied in this place as well as in the growing bibliography of the subject. And the obvious reason for this is that our method of testing and grading must reflect clearly our educational aim, for only so far as it does precisely this is it of real value in determining educational attainment, fitness for promotion and for the performance of the specific uses of the world.

The Teacher.—The first qualification of the teacher in a New-Church school must be, of course, full sympathy with our fundamental educational aim and devotion enough for it so that he will make real efforts in his own personal life to come nearer and nearer to its attainment. This should mean, at least under ideal conditions, a knowledge of the general teachings of the Church and a genuine spiritual love for them as educational instruments of the highest order.

But this alone is not a sufficient recommendation, for this teacher of ours must have real teaching ability. We must not repeat the mistake so often made in many colleges and schools of turning over to seniors and graduates, irrespective of their teaching ability, the beginner's courses, or other and more elementary studies. These first courses are the most important courses of the whole curriculum, and only the best and most experienced teachers should be entrusted with their guidance and inspiration. It is an educa-

tional blunder of a serious kind to think that first courses can be given by almost any senior or graduate if only he possesses an adequate knowledge of the subject. The real teacher has besides the technical and practical knowledge of his subject, tact, initiative, perception, sympathy for and knowledge of common difficulties, and a passion for picking out fundamental things and fixing them and making them live through the wise use of concrete applications and examples.

But, again, this ideal teacher of ours with the above qualifications, and in addition having the other necessary attributes of common-sense, good judgment, general intelligence and patience, must have from the institution he serves adequate financial support and leisure enough from clerical and routine matters of the school-room so that he may pursue progressive studies of his own choosing. Enthusiasm in the class-room and freshness of presentation as well as a thoroughly modern treatment of his subjects require this. All our schools to-day suffer more or less from the quality of the work done by underpaid and overworked teachers and professors. It is not just to teacher or student to continue this practice and its continuance must lead to dissatisfaction and unrest and, what is worse, to the perpetuation of the evils resulting from a constantly changing faculty personnel.

The Curriculum.—When choosing our curriculum we must avoid, on the one hand, the present-day evil of congestion which tends to produce superficial and incompetent students, or to drive them from school altogether; and on the other hand, we must not fall into that other dangerous pitfall of allowing too narrow a specialization which turns out workers lacking in broad intelligence and a wholesome general outlook upon the whole of life. We must so limit the number of courses allowed to be taken in a specified period that ample time is given the instructor in which to drive home fundamental principles, leaving the wealth of details to be given mostly in other and more advanced courses. By this method we shall avoid the confusion and

distraction which comes from too little time being given to fundamentals and too much time being given to detailed and special applications of these fundamentals. Many of our modern text-books fail in just this respect, namely, that they do not sufficiently fix fundamental things before bringing in, often without logical order, a multitude of details and variations.

Then, too, in selecting our curriculum, we must not repeat another fatal error, one common in our engineering schools, namely, that of crowding all the theory into the first two years of the student's life and leaving for the last two years the work of making the applications of the theory. Our curriculum from the very start must plan to bring together in a natural and logical order theory and its application, otherwise, we fail at the very beginning, in the attainment of our educational purpose. We must not only talk about electric motors, but we must have our classes in physics handle them, and run and test them, and take them to pieces. We must not only give the student the rule how to figure the power consumed by a given electric lamp, but we must get him interested enough to figure up what it cost the other night when he carelessly left his electric light burning in his cellar, and so when coal, labor, and power were wasted. Similarly, when a leaky faucet is allowed to drip or run unheeded, interest the class in hydraulics in figuring up how much coal per week would be required to pump the water that is wasted. So at all points along the educational journey we must maintain the marriage of theory and practice and so stimulate the growth of the steady habit of putting knowledge to practical use at all possible opportunities.

And one thing more in regard to the curriculum. It must show at each stage of its development the best logical treatment of each of the subjects of instruction. Studies in the logical treatment of the varying subjects of education are from time to time being recorded in the various journals and magazines devoted to education and they are more or less exemplified in the many texts issuing from the press.

These records and texts the New-Church teacher should know as far as possible; and he should make a wise use of them in planning his courses of study, for only in this way can assured progress be made in the most effective organization of the subjects of instruction.

So far, then, we have taken up the aim of New-Church education and some suggestions as to its method. We have seen that all proper and worthy educational training is a matter of life and that the life of such a training is the development of the habit of applying one's knowledge from spiritual motives. And we know with sadness and with apprehension what some of our schools and colleges are doing with the religious instruction and religious instincts of our youth. Can we, then, not learn something from the wise and good inhabitants of our sister planet Jupiter who make their greatest concern "the education of children"? ("Earths of the Universe," n. 48). Let us hasten, then, without further delay to the whole-hearted support of the cause of New-Church education. So shall we make steady progress toward that new Edenic state where knowledge again will be applied immediately to life without argument as to its goodness and value, for the yea, yea, or nay, nay, judgment upon it will be immediate and final because made in the light of the Divine Love and made in the interests of the service of that love.

WARREN GODDARD.

TESTIMONY FOR SURVIVAL:
PSYCHICAL RESEARCH; SWEDENBORG; THE
BIBLE.

BY THE REV. JOHN WHITEHEAD.

THE appalling loss of life during the four years of the world war has directed the thoughts of men to the problem of the life after death as never before. Those facing death on the battle-lines, the relatives at home realizing the danger to their loved ones at the front, the bereaved,—all these have turned their attention to the question, seeking a solution. The great outstanding fact is that those in the greatest danger and those mortally wounded all feel the reality of the other life. They have an intuitive assurance that life does not end with death; that life goes on; that the man survives the accident of death. Yet this feeling, begetting a faith that seems to have been reflected into most minds, needs the supporting evidence of facts, of reason, of religion; the feelings, howsoever strong, are evanescent, unless they are fortified and strengthened by indubitable facts and cogent reasons. The desire for such evidence is shown by the large number of books to supply it that have appeared during the last four years on the subject of the life after death. Many of these profess to give messages that have come from the other side through mediums. Many others are from the standpoint of psychical research, establishing the facts basic to the belief in the life after death. Many are written from the religious point of view. Everywhere, however, one great outstanding fact is manifest; namely, the total disappearance of the orthodox doctrine of the resurrection of the body, and in its place the acceptance of the belief that when man dies he rises again immediately in the spiritual world, there to continue and perfect the life begun here. Obviously if there is such

a continuation of life, there must be proof of its reality. Can such proofs be furnished, and what is their nature?

The testimony establishing the belief in the life after death must rest on facts of human experience. If there is a life after death, it involves consequences of the greatest importance to every human being. It shows that the progressive development of the mental, moral, and spiritual powers of the human mind throughout life is in preparation for a continuing life and a further development in eternal life. Immortality alone vindicates the creation of the world, and rectifies the seeming inequalities and injustices of human life here. The establishment of the truth on this question is of the first importance to human welfare and happiness, for it will give an added incentive to the right development of the mind and life here; and it will dissipate the black darkness and grief of the bereaved who mourn at the loss of their loved ones. If death is but promotion to a higher life, and we eventually reunite there with the deceased, why grieve and mourn at an event which brings greater opportunities for development to them, and separates us from them for but a relatively short time? This problem of death, then, calls for the establishment of those facts which testify to the continuation of life after death. Who are the witnesses?

The testimonies may be classed under three general heads, namely: I. *Psychical Research*; II. Swedenborg; III. The Bible.

I. *Psychical Research*. The witnesses testifying to the reality and existence of the life after death must ultimately gain their knowledge of its facts by actual experience. Our knowledge of the physical world is gained through the five senses; so knowledge of the spiritual world must be gained through the senses of man's spirit. Psychical research is the rational investigation of the evidences proving the existence of the spiritual world, its phenomena, and inhabitants. Two forms of evidence are offered, (a) indirect through mediums; (b) direct through psychic experiences.

We will first consider the evidence through mediums, and its reliability.

At the present time the public mind is attracted by the claims of many publications as products of direct intercourse with spirits through mediums. Dr. Albert Durrant Watson's "*The Twentieth Plane*"* is one of the most recent and striking works of this kind. There is a flood of similar books on the market, all claiming to have authentic information from the spirits. Automatic writing, spirit rapping, inspirational speaking, and trance mediumship are the various means by which the spirits are said to communicate. The modes used in the communications recorded by Dr. Watson seem to be automatic writing and inspirational speaking. The circle receiving the communication seems to have consisted of educated people. The spirits claim to be on the "twentieth plane" in the spiritual world; and the personages communicating give the names of such celebrated men as Agassiz, Beecher, Victor Hugo, Coleridge, Ingersoll, Elbert Hubbard, Lincoln, Shelley, Emerson, Tennyson, and many others. The author says:

Through the Instrument [medium] in trance, a host of immortals, from Pythagoras to Emerson, have spoken their wonder words to our hearts, and we have listened to their joy messages from the hills of light, sometimes sitting for moments in silence after the astral heralds have withdrawn (p. 146).

In the chapter on "Statesmanship" Ingersoll claims to be the principal of a college, where Emerson, Carlyle and Lincoln are on his staff, Emerson teaching religion, Carlyle logic, and Lincoln wisdom. Lincoln is against the conscientious objector; and he favors conscription, the confiscation of hoarded food, and the control of food by the state. He is opposed to monuments to dead heroes. He claims to be directing the affairs of state through Wilson. He says the United States will lead in peace and reconstruction;

**The Twentieth Plane*; a psychic revelation. Reported by ALBERT DURRANT WATSON, M.D. Philadelphia: Geo. W. Jacobs & Co. 1919. 241 pp., 8vo. Cloth, \$2.00 net.

there will be no trouble in the United States with aliens; the League of Nations will remedy social ills. He endorses reincarnation. Being asked, "Is there any one on earth now reincarnated from a very high plane?" he answers, "Abdul Bahai is from the 1000th Plane." He says his own son Will will reincarnate for the world at once, and will be the President of Harvard, and "a leader of world congress." On social economics he says: "Until profits are eliminated, there must be social distinctions, and they constitute hell." He stands for "(1) the elimination of profits; (2) the evanishment of social distinctions; (3) equality of education."

On pages 182-185 Swedenborg's physiological teaching that the brain expands and contracts in synchronism with the motion of the lungs is discussed by Coleridge (?), who says: "That is the greatest truth sent to your plane in fifty years. The combined intellects of the 'Twentieth Plane' were required to get it through" (p. 182). Is it reasonable to suppose that this ostensible aggregation of the greatest intellectual men of many ages was required to express this simple idea written in a few lines, when yet Swedenborg elaborated it with numerous physiological proofs in his works on "The Economy of the Animal Kingdom," "The Animal Kingdom" and "The Brain," written in 1741-1744? Does it require the combined efforts of scores of literary men to get through an idea to the earth plane, which idea has been familiarly known to many of the readers of Swedenborg's physiological works, first translated and published in English in 1843-1846? Dr. Watson, from his comments on the passage, seems to have been familiar with these works and with that specific idea.

One of the curious things in many of the psychic communications throughout the whole history of modern spiritualism is the frequent reference to Swedenborg, and especially the purported recantations by Swedenborg of teachings given in his published works. Coleridge (?) is asked (p. 168): "What about the idea of the soul-mate?"

Is there such a thing? Swedenborg seems to me to have taught something of the sort."

The answer is:

"But he is wrong. Big enough to know that now."

"You agree with me then that there is no such thing as twin souls?"

"There never was such a thing. All love is mine for the deserving."

Does this mean that there is sex and love there, but temporal and roaming? Note also that the denial of "twin souls" was in Dr. Watson's mind before it was in Coleridge's. Although Coleridge is frequently quoted as communicating, and evidences are adduced to prove his identity, yet in one place the communicating "personality" designated as Coleridge boldly says: "Let me in justice to different planes and bodies, point out that I am not the earth Samuel Taylor Coleridge, but one who is thinking now with a different brain, and in altered environment and conditions." (P. 185.)

What does this mean except that he has been personating Coleridge?

A little further on in the same communication, he says: "Yes, Abbott, I tried this evening to show that I am Samuel Taylor Coleridge. Have I not shown to you that I am immortal?"

This raises the question whether any of the personalities mentioned in this book are the personages whom they claim to be. The primary question basic to all others is, obviously, the authenticity of the personages and the messages. Are these messages from the actual personages they purport to come from? In trance mediumship it is recognized that four personalities must usually be assumed as concerned in giving a communication,—two in the spiritual world and two in the natural world; these are (1) the person communicating, (2) the control, (3) the medium, and (4) the recipient of the message. The last named cannot see and examine those on the other side; he can only test the message by some meagre data. All psychical re-

searchers recognize the complexity of the problem here involved. The medium is in a trance and is not conscious of what is going on, either on this or the other side. There is a possibility of fraud or error on the other side both on the part of the pretended "personality" and on the part of the control.

The serious psychical researchers continually note this possibility of fraud. Henry Holt, in his "Cosmic Relations," calls the control Phinuit "a preposterous scoundrel." He further says, "Imperator and Co. don't look to me as nearly genuine as the controls who are known to have lived." In fact Holt, after a life-time devoted to the investigation of psychic messages, had little confidence in the genuineness of the controls and communicating personalities. Every unbiased investigator expresses more or less doubt on this subject. Sir Oliver Lodge expresses doubt in regard to some messages purporting to come from Raymond. Sir Wm. F. Barrett and James H. Hyslop utter clear warnings against being too credulous. This brings us naturally to a consideration of Psychical Research in its more serious aspects. In this connection we have selected Professor James H. Hyslop's recent book, "Life After Death,"* as an example of the work which is being done by scientific investigators into the nature of psychical phenomena. We shall show their attitude toward the reality of the life after death.

In this work Professor Hyslop reviews the history of the development of the idea of the life after death. In these chapters he treats first of the Primitive Conceptions of a Future Life, as they existed in primitive uncivilized peoples. This he follows up with the many and varied ideas which have existed among various religions and peoples ancient and modern. He makes an extended examination of the phenomena and experiences recorded in the New

**Life After Death*; problems of the future life and its nature. By JAMES H. HYSLOP, Ph.D., LL.D. New York: E. P. Dutton & Co. 1918. 346 pp., 12mo. Cloth, \$2.00 net.

Testament, and the teachings and beliefs in early Christianity, concerning the resurrection and the life after death. He discusses the questions raised by the resurrection of Christ. He examines the opinions of modern philosophers. He treats of the subject of psychical research in its establishment of the psychical facts bearing on the life after death,—the consideration that here chiefly interests us.

The book does not deal with the facts basic to that belief as elaborately and as fully as Sir William F. Barrett's "On the Threshold of the Unseen," and the earlier books by leading psychical researchers. The psychical phenomena, such as apparitions, automatic writing, clairvoyance, telepathy, auditory phenomena and mediumship, are here regarded as fully established on scientific grounds; yet some vital evidence is incidentally dealt with.

For instance, some important cases and experiments in what is known as "split consciousness," or "secondary personality," are given. Professor Hyslop after long investigation concludes that many such cases are in reality obsessions. He tells of a case which he calls "Doris," a girl who had been severely injured by a drunken father, and who through many years manifested the phenomena called "split" or "multiple personality." By various experiments Hyslop proved it to be obsession. Of this case he says:

I have asserted that the explanation of the case is obsession, spirit or demoniac obsession, as it was called in the New Testament. *Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved* [italics as found]. But the several cases referred to above forced upon me the consideration of the question, and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences. . . . What is obsession? It is the super-normal influence of a foreign consciousness on the mind and organism of a sensitive person. (Pp. 305, 306.)

The chief interest in such cases is their revolutionary effect in the field of medicine. . . . *It is probable that thousands of cases diagnosed as paranoia would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something. . . . Nor will the method stop with dissociation.*

It will extend to many functional troubles which now baffle the physician. There is too much silly fear of the "supernatural" and reverence for the "natural" which has quite as much lost its significance as has the "supernatural." (P. 308; italics as found.)

In the case of Doris one "personality" was called "the sick Doris," because in that state she manifested nausea and other abnormal symptoms which instantly disappeared when the "personality" changed. Another was called "Margaret, a perfect imp and personification of mischief." This imp controlled the life of the girl for five years directly under the observation of Dr. Walter F. Prince. The entire period covered by these obsessions extended from the age of three and a half years to adult life. Prof. Hyslop describes the methods he followed in the removal of these obsessing personalities.

This recognition of obsession is of great importance in the study of psychical phenomena. It supports the statements of the Gospels concerning demoniacal possession, and it supports Swedenborg's recognition of the ancient obsessions as due to the influx of evil spirits. It refutes the theory of multiple personality and the mild scepticism of modern theologians on this subject, a sample of which we quote from "Religion and Medicine," Rev. Messrs. Elwood Worcester and Samuel McComb being jointly authors of the chapter from which the following is taken:

It is significant that as education spreads, belief in demoniacal possession dies out, and that the greatest strongholds of the belief to-day are in non-Christian countries. It is hard to resist the impression that Christ Himself shared the common idea; yet we must remember that the narratives of the disorder were written by men prepossessed with the theory of demoniacal action, and even the words of Jesus Himself come to us through the minds of such men. If the evidence warrants us in believing that Jesus did share the contemporary belief, we must maintain that in no way does this fact invalidate His spiritual authority as the founder of the Kingdom of God. *His ignorance of psychology and physiology is one of the limitations of His human knowledge* [our italics]. (P. 361.)

This sounds very strange coming from the pen of one who believes in Christ as the Divine Savior, whose kingdom was in both worlds, and who distinctly taught that He knew both. It is stranger still that a psychical researcher should establish the reliability of the Gospel narrative which is impugned by one of Christ's followers.

Prof. Sir William F. Barrett, in his "On the Threshold of the Unseen" (pp. 136-139), also rejects the theory of multiple personality and endorses that of obsession.

Thirty-five years ago the present writer had intimate knowledge of a case of obsession that began from automatic writing. This is fully described in "Facts and Mysteries of Spiritism," containing the personal narrative of its author, Joseph Hartman. (There is an appendix giving a number of other cases of obsession.) Mr. Hartman was a New-Churchman, and familiar with the teachings of Swedenborg concerning spiritualism and its dangers; and his own experience was adequate evidence of the truth of Swedenborg's teachings in this respect. Let us now consider those teachings.

II. *Swedenborg.* In the middle of the eighteenth century Emanuel Swedenborg, who had attained great eminence as a scientist and philosopher, began to publish his remarkable theological works, continuing their publication successively from 1749 to 1772. During the final years (1742-1744) when he was writing his physiological and philosophical works, he had some wonderful psychical experiences; and finally, according to his testimony, these culminated in his full intromission as to his spirit into open consciousness in the spiritual world (not as a trance medium, but as a fully conscious inhabitant in the spiritual world), while as to his body he was still fully and normally conscious in the natural world. By this dual consciousness he was enabled to see both sides of the screen at the same time. He explored the spiritual world. He learned its laws and the nature of its phenomena. He learned the nature of the life after death, and the laws of its progressive development. He observed the relations of that world to the natural world, and the

influences of one upon the other. He verified the duality of man; that man has a soul and a body; that when the body dies, the spirit continues its life in the spiritual world in a spiritual body, which continuation of life at death involves man's resurrection. He saw the fallacy of the doctrine of the resurrection of the body, and the many errors which grow out of it. Long before modern spiritualism arose, he learned the nature of mediumship, the nature of the laws of intercourse between the two worlds, etc., etc.; and he set forth the conditions and laws underlying psychical phenomena which explain many of the difficulties that puzzle modern investigators. In fact, in Swedenborg we find the keys which unlock the mysteries of modern psychical research.

In addition to what we have now said we must add another most important fact as to Swedenborg's testimony concerning the other life, without which his mission would be liable to serious misunderstanding; namely, he claims that his work of revealing the things set forth in his theological works was done under Divine guidance. His mission was to reveal spiritual truths of the highest importance to the future establishment and development of the church. It should be noted that the tendency of mediumistic communications is to draw people away from the church and the Scriptures.

It may be of interest to present first the teachings of Swedenborg on the subject of obsessions; for in his writings are many testimonies and proofs of the reality of obsessions:

[*How obsessions take place:*] There are spirits who are called natural and corporeal. When these come to man they do not conjoin themselves with his thought as do other spirits; but they enter into his body, and take possession of all his senses, and speak through his mouth, and act through his members, knowing then no otherwise than that all things of the man are theirs. These are the spirits who obsess man. (Heaven and Hell, n. 257.)

Showing that there is an external and an internal memory, the internal memory being used by spirits, their

external memory becoming quiescent, Swedenborg says:

If spirits were permitted to use the exterior memory, they would then be in a similar imperfection as before when they were men. . . . If spirits were permitted to use the exterior memory, the human race would perish; for every man is directed by the Lord through angels and spirits; and if spirits were to flow into man from the exterior memory, he could not think from his own memory, but only from that of the spirit; thus man would come to be no longer in the enjoyment of his own life and his own freedom, but would be obsessed . . . the obsessions of former times were nothing else. (*Arcana Cœlestia*, n. 2477; *Diary*, nn. 3783, 4001, 4198.)

Additional passages referring to obsessions are as follows: certain evil spirits intensely desire to obsess men (*A. C.*, n. 1983); adulterers and adulteresses desire this more than others (*A. C.*, n. 2752, *Diary*, nn. 2659-2665, 3716, 4420). Swedenborg was given experiences by which he learned the nature of the obsessions of ancient times, also the states of those like Saul and some of the prophets who were obsessed (*A. C.*, n. 6212). Such obsessions, he says, are not permitted in this age (*A. C.*, n. 1983; *Heaven and Hell*, n. 257 and notes). (Since modern spiritualism arose, however, there seem to be cases of this kind, as in the cases we have been considering of so-called dual and multiple personality.) According to Swedenborg the obsessing spirits are of a low, evil and adulterous nature. In "*Diary*," n. 1177, he says, "When a man is thus obsessed, he cannot act and speak otherwise than according to the state and pleasure of him who obsesses." In "*Diary*," n. 2273, he says: "It was shown him by living experience how Saul and the prophets were obsessed by spirits" (see also nn. 2272-2283). Again: "They who were obsessed in the time of the Lord by demons were not differently circumstanced, besides which, these could bring harm upon man; but it was not so with the prophets" (*Diary*, n. 2278).

In the case of Doris the "personality" called "the sick Doris" manifested indubitable symptoms of illness, which, however, did not come from any diseased condition of the

body; for the symptoms immediately disappeared when the "personality" changed. Here there was no organic disease, only a functional disorder. This agrees with the numerous statements in Swedenborg, that the presence of certain spirits induce diseases or symptoms of disease corresponding with the quality of their evil. He treats of this quite fully in "*Arcana Cœlestia*," nn. 5711-5726, and "*Diary*," nn. 4648-4649, 4733. When the spirits were removed the disease disappeared.

The Bible recognizes the distinction between the authorized revelators and the sorcerers, magicians, and mediums of those days. The early Christians exorcised the spirits obsessing the mediums. Back of the later mass of superstitions was the fact that there were still some relics of the ancient mediumistic performances. Much of the pagan and later Egyptian religions was based on psychic communications with the other world, and the use of psychic powers in the control of others and in healing. The entire machinery at length broke down through abuses and superstitions.

What shall we think of the modern revival of these ancient beliefs and mediumistic practices? Swedenborg reveals many things which explain and answer the questions raised by psychical researchers. In his works, especially in the "*Diary*," the "*Adversaria*," "*Heaven and Hell*" and the memorable "*Relations*," found in some of his books, he shows himself as the original psychical researcher, and as one possessing great advantages over the modern researcher. Waiving his claim to Divine guidance and a Divine mission, if we believe his statements concerning himself, we can see that his open and full consciousness in both worlds at the same time, with his remarkable powers of scientific investigation and of rational analysis, when directed to this question of intercommunication, would enable him to solve problems that cannot be solved by those who are only conscious on this side of the veil.

Swedenborg demonstrated the fact of there being two worlds, the spiritual world and the natural world. He

confirmed the fact that when man dies, he rises in the spiritual world. He established the authenticity of the psychical phenomena of the Bible and of those of modern experience. He recognized, with the Bible, the possibility of mediumship.

What does he say in regard to its conditions and reliability? Let us here note that Swedenborg, without trance and spirit control, was in himself a psychological investigator and a psychological laboratory. He speaks of experiences or experiments tried hundreds and thousands of times by which he learned the nature of psychical phenomena and established his conclusions. We can here only briefly mention some of the conclusions he reached from these experiments. Volumes could be filled by their full quotation.

When spirits come to man (and there are at least two with every man in his normal state), they are not allowed to think from their own memory, but they come into all things of the man's memory, and think from that. If they were allowed to think from their own memory, the man would think thoughts alien to himself, and would apparently remember things which happened in the life of that spirit and not in his own life. Thus the whole intellectual life of the man would be thrown into utter confusion, because when in orderly relations the thought of the man and of his associate spirit act as one. (See A. C., n. 2478, also nn. 2469-2494; H. H., n. 256.) He shows that the idea of reincarnation arose in ancient times from cases of obsession, in which the spirit inflowed from his own memory into the thoughts of the living man, thus giving to the man the seeming recollection of things that actually happened in the earth-life of the spirit. From these cases the false conclusion was made, that the man living on earth had lived on earth before, and in fact was the reincarnation of the other.

This principle of a spirit coming into all things of man's memory is of great importance in connection with understanding the nature of mediumship, automatic writing and inspirational speaking. In the case of a circle the memories

of all are open to the spirits present. Now, the vital question is, Do the communicating spirits speak from their own memories or from those of the medium and the circle? According to Swedenborg all things a man ever saw, learned or experienced from earliest infancy are deposited in the memory, and are open to spirits, even if the man has no recollection of them. They perceive the minute particulars imprinted on the interior memory, that is, the subconscious mind. Thus we read:

The spirits which flow into a man enter into all his memory, and into all the knowledge of the memory which the man possesses. Thus they put on all things which belong to the man, insomuch that they know no otherwise than that they are theirs. (A. C., nn. 5853, 5855, 6192-6194, 6214.)

Although before [coming to the man] they had known nothing about sciences, languages, and the things which the man has learned and imbued from infancy to old age, still, in a moment, they come into possession of them all; and with the learned they are learned; with the clever clever; with the prudent prudent, . . . with the stupid stupid; with the insane and silly, insane and silly. For they put on the interior things of the man with whom they are; thus all his fallacies, phantasies, and falsities; consequently his insanities and fatuities. (*Ibid.*, n. 5857.)

That the communicating spirit not only comes into the things of the memory of the man through whom he communicates, but also into the memory of the sitters, in a spiritualistic circle, is proved by the Witch (medium) of Endor, who knew not that her sitter was King Saul until the spirit came; then she knew that it was Saul. This fact, that the memory of the sitter is used, is of the utmost importance in solving the problems connected with mediumship. Holt, speaking in "Cosmic Relations" of his experiments with the medium Foster, ascribes to telepathy, or mind-reading, all the things which Foster told him. He says:

He told me nothing important or verifiable which I did not know before; but the things he did tell me, he could not have known without absorbing impressions from my mind or from other incarnate minds, or from the "spirits." . . . *So far as I observed him, he was merely a telepathic sensitive.* (Pp. 226-227.)

The fact that the memories of the sitters are used in mediumship as proved by the case of Saul, and by many testimonies from psychical research, is an important consideration in judging of such books as "The Twentieth Plane," "Interwoven," and "The Seven Purposes," in which the messages purport to come from certain named persons in the spiritual world. In fact, there is nothing in "The Twentieth Plane" which represents a higher level of intelligence than that possessed by Dr. Watson and the members of his circle.

Swedenborg shows that certain classes of spirits are great impersonators; and many pages might be filled with examples in which such spirits impersonated characters known to Swedenborg from history and personal experiences; but he detected their deceit. They perceived the thoughts from his memory, and impersonated Bible characters and prominent historical personages; but by examination, reflection, and perception he arrived at the truth. Of such spirits he says:

Beware when you come into the other life; for evil spirits present illusions, and if they cannot deceive, they try to persuade thereby that nothing is real (A. C., n. 4623.)

When I have thought about a man known to me . . . that whole man, as he existed in my thought and affection, appeared in a moment with the spirits. So when I have thought of any city . . . the spirits knew in a moment everything I had seen or known about it. It is the same with matters of knowledge. (*Ibid.*, n. 6200.)

How difficult it is for man to believe that spirits know his thoughts. . . . Before I spoke with spirits, it happened that a certain spirit said a few words to me about what I was thinking of. I was astounded. (*Ibid.*, n. 6214.)

Sometimes spirits can introduce another, and counterfeit him so skilfully that it cannot be detected except by investigation of the things. (Adversaria II, n. 514.)

Evil spirits . . . can so dexterously represent a person,—whomsoever they will, provided that person has been seen and known to the man,—yea, so skilfully, that not a jot of the voice, or anything that was natural to him is lacking. Two or three times also certain spirits tried this on me; who stationed before me some known to me in their life, with whom I spoke for a long time, who were such as they were in their life; but still so often I doubted whether they

were the same persons, which I also said to the spirits. Thus they can induce (personate) any person whomsoever they please, provided only that he was known to the man. (*Ibid.*, III, n. 5021.)

On the adroitness of spirits in forming things similar to the truth . . . and thus how they deceive minds. (Diary, n. 460.)

On communication of spirits with man . . . by speech, writing, letters, directing the hands. . . . If permitted they could write in their own style, . . . but this is not permitted. (Diary, n. 557.)

That spirits relate things exceedingly fictitious, and lie. (When spirits begin to speak to man, he must beware lest he believe them in anything; for they will say almost anything; things are fabricated by them, and they lie. For if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore when spirits were speaking, I was not permitted to have faith in the things they related. . . . For they are extremely fond of fabricating; and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way, and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive, and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown that are in the whole heaven, about all things whatsoever that a man desires, yet [they would tell] all the things falsely, while from themselves. Wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands that man cannot but believe and obey. (Diary, n. 1622 (written March 20, 1748); see also nn. 1902, 1928, 1959, 1948, 2302, 2687, 2744, 2764, 3781, 3815, 3963).)

In "Apocalypse Explained," written ten years after the above passage, Swedenborg issues a similar warning, saying:

Many believe that man can be taught by the Lord by means of spirits speaking with him; but those who believe this and are willing to believe it, do not know that it is attended with danger to their souls. . . . As soon as spirits begin to speak with man they come out of their spiritual state into their natural state, and they then know that they are with man; and they conjoin themselves with the thoughts of his affection and speak with him from those thoughts. . . . This makes clear that none but like spirits speak with man, or manifestly operate into him, for manifest operation coincides with speech. . . . All this shows the danger in which

a man is who speaks with spirits, or who manifestly perceives their operation. . . . Whenever a spirit from like affection favors man's thoughts and principles, one leads the other as the blind lead the blind until both fall into the pit. The Pythonists formerly were of this character, also the magi in Egypt and in Babylon, who were called wise because they talked with spirits, and because they clearly perceived the operation of spirits in themselves. By this the worship of God was changed into the worship of demons, and the church perished. For this reason such intercourse was forbidden to the sons of Israel under penalty of death. (A. E., n. 1182(4)).

This passage serves fittingly to introduce a brief consideration of the psychical phenomena of the Bible.

III. *The Bible,—Its Psychical Phenomena.*—If witnesses are examined in court their testimony must agree in order to establish any cause. So it must be, to establish the cause of the life after death. All the worthy witnesses in all the ages of the world from the most ancient to the present time must throw an unfailing light upon the subject which will give definite illumination to the thought and bring conviction to the mind, especially if their various testimonies manifest definite laws governing the phenomena. Let us briefly review the Bible testimony bearing on the life after death, that we may compare this with modern testimony on the same subject. We find in the Bible a record of experiences extending through a period of two thousand years, and witnessed by many persons. This alone tends to establish them as facts. If these testimonies agree with modern testimony, and especially if they manifest psychic laws unknown to the witnesses, the evidence will be of the strongest character in establishing the reliability both of the Bible witnesses and of the facts to which they testify.

What then do the Bible witnesses say concerning their experiences bearing on the reality of the life after death? Here we may offer a word of caution that the Bible, especially the Old Testament, is largely a record of experiences not accompanied by explanation, doctrine, theory, or philosophy. *It is for us to learn the significance of the record.*

1. *Things seen of a psychic nature.* These are, (a) the

appearance of angels, and (b) the scenes and objects observed in vision. These things come into the narrative in the most natural way. They are described as clearly as the material things of the story; the angel disappears in a remarkable way; the scene closes and the narrative goes on. No explanation is given. The witnesses were intensely impressed by the experience, but evidently did not understand the phenomena. They merely describe what they saw.

2. *Things heard.* There were various sounds heard, including audible voices, sometimes communicating important information. If we take the testimony strictly, we find that large portions of the Old Testament were received by the prophets by audible voice. Hundreds of times it is said, "The Word of the Lord came unto me."

3. *Telepathic Communications.* There are a number of cases of telepathic communications recorded in the Old and New Testaments. These were formerly regarded by believers as miracles and by materialists as frauds; but they were telepathic in their nature. Such were Elisha's knowledge of the King of Syria's secret plans (II Kings vi); and our Lord's knowledge of Nathaniel under the fig tree (John i, 48); and other instances of His knowledge of distant conditions and events.

4. *Knowledge through touch, taste and smell.* There are numerous experiences recorded where actual contact with psychic objects by touch are described, as also odors and taste. Several cases occur where the narrator actually ate things while in open vision,—as a book by Ezekiel (iii, 1-3), also by John (Revelation x, 9). The latter book was "sweet in the mouth" and "bitter in the belly."

We will incidentally remind our readers that in the Old Testament severe laws were enacted against mediumistic practices of all kinds. It is our purpose here merely to call attention to the numerous testimonies in the Bible to psychic phenomena and psychic experiences. Their meaning, their scientific explanation, the right understanding of them could not be given in that age, because the scientific laws

underlying the phenomena of nature and of spirit were not yet known and understood. The one great thing for us to realize is that the facts are recorded and testified to. Their authenticity will be proved if it can be shown that they agree with modern testimony and embody psychic laws.

In addition to the numerous psychic facts recorded in the Bible, we must not omit to mention Christ's frequent affirmations of eternal life, of the kingdom of heaven, of the resurrection, of life after death, of the reality of that life as then existing. Even here no philosophical explanation is given. The fact of its existence is affirmed. It remained for a later age to expound its philosophy.

After the time of the Apostles our Lord's promises of the kingdom of heaven, and His teaching about the resurrection, occupied a large place in Christian thought. Very soon the expounders of Christian doctrine fell back to the pre-Christian or late Egyptian doctrine of the resurrection of the body. Parallel with this doctrine went a vague conception of the existence and life of the spirits of the deceased waiting for the resurrection of their bodies at the last day. These two conceptions of the life after death threw the whole question into hopeless confusion, tending to produce in rational minds a disbelief in the life after death. When modern philosophy and natural science had developed minds capable of rational thought, these old conceptions of the life after death inevitably were rejected.

In conclusion, we bring these three independent classes of witnesses together,—psychical research, Swedenborg, the Bible,—that we may see their combined testimony in its bearing on the life after death. The many psychical researchers, embracing some eminent as scientific experimenters, have established as fact that psychical phenomena are real. They testify to the actuality of forces outside the known laws of material things. We find these same phenomena abundantly described in the Bible from beginning to end. Swedenborg not only describes these phenomena, but discusses their nature, and shows that they are manifestations to the spiritual senses of men of the realities

of the spiritual world, and are proofs of the life after death. The three lines of witness agree and offer irrefragable testimony that man lives after the death of the material body, and continues his life in the spiritual world.

JOHN WHITEHEAD.

SWEDENBORG AND THEOLOGICAL RECONSTRUCTION.*

BY THE REV. WILLIAM F. WUNSCH.

THE two works before us, Rauschenbusch's "Theology for the Social Gospel" and De Beaumont's "Spiritual Reconstruction," are suggestively contrasting essays in the same field. Neither author a theologian, still each is an uncommon student of theology.

Dr. De Beaumont, President of the Swedenborg Society (London), recounts capably the chief theological doctrines of Swedenborg; and these he puts forward as the reconstruction needed of Christian thinking and teaching.

In feeling that conditions call for some reconstruction of spiritual principles, Dr. De Beaumont is one of a large and growing company. Of reconstruction which is in progress, however, he takes no notice, and presumably he has either no knowledge of it or an indifferent opinion of it. Likewise he omits from the conditions calling for theological reconstruction some which others concerned with it would put foremost. He touches on the varied unrest of the time, the re-arrangements in society which war was working or might yet effect, the relaxation of religious principle at the heart of many a social and political expedient, the uncertainty of Christendom about primary theological positions, and Christendom's inability, seemingly, to take a strong part in developments so ominous as the war.

**Spiritual Reconstruction, and the Religious Unrest of the Age.* By L. B. DE BEAUMONT, D.Sc. London: Swedenborg Society. 1918. 68 pp., 8vo. Paper, \$.40.

A Theology for the Social Gospel. By WALTER RAUSCHENBUSCH. New York: Macmillan Co. 1918. 279 pp., 12mo. Cloth, \$1.50.

And as he surveys wavering Christianity in a shaken world, what is urgently and critically needed, so it seems to him, is that there shall be thrown into the midst of the changing political and industrial world and into the baffled religious world as a regulating and re-casting power a body of cogent spiritual principles. Where are these to be had?

For ideas and principles to master the situation, Dr. De Beaumont means not to look outside Christianity. It is a re-exposition of Christianity which he feels is called for. But he gives no sign that he expects this re-exposition to be current, or in some measure the hard, Spirit-led thinking on Christian teaching which many men are earnestly engaged in. Past all this, and without a reference to it, he starts back in time, and calls attention to the reconstruction of Christian theology which Christendom might, if it chose, find in the theological works of Swedenborg, done in the middle eighteenth century. I do not think that we realize sufficiently the breath-taking nature of this move. It is an amazing proposal to put before a forward-pressing Christian thought, facing novel conditions, that it turn about, and accept of a by-gone century, which did not see these conditions, the material or materials for its presently needed reconstruction. Dr. De Beaumont makes the move with all assurance. To a man engaged in the problems of theological reconstruction to meet intensely modern conditions, and approached now for the first time with an invitation back through the calendar for a solution, the assurance will not be easily borne off. If only the reader might at least be interested to investigate and weigh these astonishing books, which might yet prove to be abreast of the world's needs! Dr. De Beaumont certainly does much to provoke the inquiry. He gives a good sketch of the main teachings of the theological works of Swedenborg, presenting them more upon their philosophical side than otherwise. He is clear. He is balanced. Indeed there are few equally brief statements of the chief teachings of the theological works which are as good as his concise, vigorous and well-reasoned statement. It is a first-rate booklet for use as a small

compendium of the main doctrines of the New Church. And if inquiry in them can be started in the reader, and if he will go the length of the distance pointed him for reconstruction, well and good; the doctrines may commend themselves to him as Christian teaching advanced into new light. Rather than anything which Dr. De Beaumont adds in presentation or endorsement of them, it is what appears in them, of spiritual power, of truth, of symmetry, that will still be all the argument in their behalf. The gesture itself with which Dr. De Beaumont waves the reader to the overhauled and re-ordered Christian teaching of Swedenborg's theological works is not compelling.

Our author does not bring out the bearing of the teachings to which he points upon the conditions which he sketches. They might be more logical, more representatively scriptural, than past teaching, and yet not come adequately to grips with the present needs. Nor does he employ the teachings of the theological works in further urgent reconstruction of Christian thought and teaching, so as to exemplify their power and their relevance in the circumstances. None of this does he attempt. Yet does not the forcefulness of his gesture back to them lie exactly here? Indeed, this short-coming can be put more strongly. Dr. De Beaumont goes to the teachings of the theological works not for material in reconstruction now of Christian thinking and teaching, but altogether as to a reconstruction quite finished and already made, though in advance of the conditions to which it answers. On this account the reader attracted to the book by the title can well plead a justly felt disappointment. What reconstruction of Christian thinking and teaching does Dr. De Beaumont do, he will ask. If the book does fall short here, there is no one who needs to see it clearly more than we ourselves. It is a criticism of it worth dwelling on. If there is any ground for it, it is worth seeing the justice of it. Though it is a reconstruction of Christian doctrine so that it shall bear on present needs which our author proffers, he does not in his presentation of the teachings of the New Church bear in on the imme-

diates needs which incite and necessitate reconstruction, nor close with them. Here would have been strong endorsement indeed of the teachings of the Doctrines, had he been able to urge and show their relevance to these needs. Men are not looking for another system of theology merely, which within its boundaries contains more cogency and which ministers mental sureness more than another. Were they doing so, it might do merely to call attention to this existing system of theology in books of such overwhelming ability to impress, and massive power to make their way to one's convictions. But that is not the case. Men do not want some other body of teaching, which shall hold together well or better in their own acceptance of it, to put in the place of one that has fallen to pieces. Not logic, and not what used to be called scripturalness, and not consonance with science either, is determining the effort of theological reconstruction; men are seeking to make their way to Christian teaching in a fashion to confront with it pressing and rather unprecedented needs of human life and society. Dr. De Beaumont does not bring out any bearing of the teachings of the theological works upon these needs. Of the more decisive needs, moreover,—the religious, and those presented in the action of individuals, and in the behavior and tendency of masses of society, the propulsive rather than the interpretative,—he seems too little aware. Matter for reconstruction of Christian thinking and teaching he certainly has laid his hands on—to us of his way of thinking, the supreme matter; but it concerns us more than all others that he has not brought that matter to bear. He does no reconstruction.

Can it well be answered, "Of course, he does no reconstruction with those teachings! The reconstruction has all been done in them"? Is it the fact that here is a ready-made, contemporary reconstruction of Christian teaching? Do we go to these Doctrines, meant for a renewed Christianity, as to a completed theological reconstruction, to be "taken on" by us; or do we go to them for fresh material for present theological reconstruction? There seems to me

a vast difference here; and it seems to me quite the difference between influential teaching and inconsequential. Swedenborg's own formulations of the doctrines of a renewed Christianity are themselves, of course, a reconstruction of Christian teaching. But they are a reconstruction of Christian teaching at given points, at those points then in issue and most fundamentally involved in revision. At such points as the monotheism of the conception of the Trinity, the actuality of human freedom in the realm of spiritual life, the moral supineness which followed upon the theory then prevailing of salvation, the reality of the world of the spirit,—at such points as these Swedenborg, in Divinely shed light, did a reconstruction of Christian thought which has had some influence. To set forth the teaching just as it stands is still to propose wide and deep reconstruction of Christian theology,—who can conceive any which is farther-reaching? But history, from without, may bring about reconstruction, or develop the need for reconstruction, at a point where theological consideration from within attempted little. If further reconstruction is called for, or if reconstruction is called for now at other points, more than is actual in Swedenborg must be done. Reconstruction in other directions is at least begun in the theological works, more is forecasted, and still more is implied. And that man will now avail to handle the teaching of a revived and deeper Christianity constructively in the midst of a re-fashioning Christian thought, who addresses himself to developing needs, and follows out in its bearing on those needs the teaching he has espoused. Dr. De Beaumont certainly calls attention to the only new material there is for use in this way—the only material commanding enough in its origin, which is revelation itself and the Word of God; the only material carrying with it a co-extensive philosophical ground-work; the only material with any fresh touch with the spiritual life, to give it the force of reality and springs of life. This theology Dr. De Beaumont proceeds agilely enough to sketch; but when he reaches the crux of the whole process of reconstruction,—bridging

from the idea, especially if it is germinal, to the grown application to the present need,—he goes lame. He does not get to the spot where theological reconstruction is in progress.

Prof. Rauschenbusch on the other hand is very active, at least, on a spot where there is some large re-building going on. This is so large in plan, in his conception, that he speaks very modestly of his part in it. He is a specialist in Church History, and not in Theology. He offers his "attempt until some other man comes along who can plough deeper and straighter." And perhaps that gives us a better metaphor all around. He turns upward a new aspect to old ground. Prof. Rauschenbusch is active and effective in re-ordering and re-conditioning traditional material so as to supply at least one great current religious tendency and craving with its appropriate theology. It is not altogether right to say that he brings no new material into sight, for the traditional doctrines alter very much indeed in many cases in his employment of them; but in a broad way of speaking it is the historical Christian teaching which he utilizes in reconstruction. But he rebuilds with it; and he rebuilds *it*.

For some years now, Christian pulpits and literature have been expounding Christian experience upon a more generous scale than individual experience. Many a preacher, a writer, a theologian, has sought its wider applications to human society as the potential kingdom of God. This larger exposition of the Christian message has been bearing the name of the Social Gospel. It has gained steadily in appeal and obviously answered a profound religious consciousness which is in religion a part of the larger movement into democracy of which we hear much in politics and in industry. In no slight measure the initiation of this Gospel, and its persuasive exposition, have been due to Prof. Rauschenbusch's own work by written word and on the lecture platform. At length he thought to re-cast theology, or to suggest a re-casting of theology, to answer to this larger apprehension of the Christian message. For

when the spiritual life is once abroad in the form not only of individual experience, but as a life which society as a corporate humanity should exhibit on a larger scale, then a theology which has known chiefly or primarily the individual realization of the spiritual life, is not going to promote that life efficaciously any longer, and answer the religious needs of an age of great groupings and mass movements. "We have a social gospel," says Prof. Rauschenbusch. "We need a systematic theology large enough to match it and vital enough to back it." "We need a theology large enough to contain the social gospel, and alive and productive enough not to hamper it." And, declaring that he is out of his special field, he makes unpretentious beginnings with such a theology; but altogether helpful and suggestive beginnings. The book is intensely interesting and readable, as all his books have been.

While Dr. De Beaumont therefore sketches a number of large and vague tendencies and conditions in the contemporary world which enter into "the religious unrest of the age," Prof. Rauschenbusch confines his attention to one great growing passion in that unrest,—an increasing feeling for the religious character of society as a composite humanity, a spreading conviction that the top-most need of the day is the Christian re-constitution of society corporately,—to exhibit that kingdom of God which was the subject of all the Lord's teaching. The day's expanded outlook as reflected in the social gospel is what he addresses himself to quite exclusively and definitely. To expand doctrinal theology to make room for the convictions summed up in the social gospel is his general aim. He traverses the more or less familiar Christian teaching, the doctrines of the fall, of sin, of original sin, of the church, of the Holy Spirit, of the atonement, and puts them in the way to forceful social as well as a personal significance and bearing. One of the most interesting incidental developments of his discussion is the change for the better which some of these traditional doctrines undergo. They are made new in the power of the enlarged Christian vision, which sees the Lord making us

not individual kings, but a kingdom, a community, in spiritual life. He says himself that artificial and immoral elements in historical teaching are dropped out of Christian apprehension in this theological reconstruction. Perhaps of no other discussion is this so strikingly so as of the chapter on "The Social Gospel and the Atonement." This better discernment of the truth in tradition Christian teaching, this advance upon the truthfulness of the time-honored teaching, regardless of what application, individual or social, were made of it, would be a considerable and forceful reconstruction; but the main reconstruction lies in the enlarged scope and power which Christian teaching is given in the areas of social and mass action and vision. Suggestions for such expanded bearing for Christian teaching upon contemporary society make up the larger part of the book. "The Consciousness of Sin," "The Fall of Man," "The Transmission of Sin," "The Super-personal Forces of Evil," "The Salvation of the Super-personal Forces," are some of the chapter-heads as characteristic as any. The doctrine of the fall enlarges to take into its conception and message not the perverse individual will only, but the variable racial evil quantity which can be diminished or increased generation by generation. Sin appears as a large-scale perversion in the form of despotism in government, of the evils of a state which breed war, of the cravings for power and aggrandizement which go to maintain militarism, of the predatory power and motive which animate much industry and finance. The transmission of sin jumps from a piece of family heredity to a vast intricacy, in which social custom and institution are powerful agents. It is one thing for Christian teaching to make an occasional reference to the irreligion which inheres in social practice, in corporate action, in class feeling. It is another thing for the Christian mind to have a steady vision of all the larger evil forces and the good possibilities in society as a complex humanity, and at the same time have a demand to make in the interests of righteousness which shall be as plainly addressed to the social group as to the individual. An individualistic theol-

ogy may "get mad" on occasion with a flagrant piece of social injustice; but the social Gospel keeps holding up, persuasively and for the Lord's own "kingdom," the kingdom of a society redeemed from being the prey of superpersonal evil forces which are always and enormously busy throughout society. The elaboration of Christian teaching so as to bring Christian consciousness to definite grips with contemporary needs and perplexities,—industrial or more widely social, but in any case religious,—probably is the only theological reconstruction which has struck fire and made progress. Prof. Rauschenbusch has contributed forcefully to it in these chapters; and, within the limits of his suggestions, with a detailed applicability to conditions which previous books of his tell us more of than this book.

It is the same passion for humanity's spiritual well-being which inspires the social gospel, so-called, and of course any attempt at theological reconstruction which will get us a theology to match that gospel. The great desire is to secure and further the moral integrity, the power over organized evil, the vision of the Christian "kingdom" or community, which society is capable of, not individual by individual only, but as a community. As a community, and only as a community, can it move in on that kingdom of God which after all is a great redeemed society. The idea that spiritual life has its social forms as well as its individual realizations then becomes the regulative idea in a theological reconstruction which has the same general ends in view. It is a vision of the "larger neighbor," as we say among us, which actuates all the re-modelling which Prof. Rauschenbusch suggests of traditional Christian teaching. There is the individual welfare, to which we have a high religious duty, and which is the first neighbor; but then the neighbor mounts and assumes greater and greater proportions and momentousness; human groups, institutions, communities, become the objects of love to the neighbor, and their moral integrity and Christian existence are of proportionate moment to all. It is this general outlook which with Prof. Rauschenbusch results in a new handling

of Christian teaching, a re-apprehension of its scope and application.

Where was there more pointed suggestion towards such a re-conception of Christian teaching than in Swedenborg's theological works, and especially in exactly this graduated conception of the neighbor, larger and smaller, in this doctrine of the forms, social, marital, individual, which the spiritual life takes? There was no elaboration of theology generally in the light of this teaching of the graduated neighbor, such as Prof. Rauschenbusch gives us of the doctrine of sin, its transmission, the entrenchment of the forces of evil in societary forms, the necessity of combatting it so, and of raising against it not struggling individuals but a kingdom of good, the goal of a social redemption. Swedenborg descried this broader-browed theology, this social redemption, in which personal salvation is an itemized salvation; but Christian consciousness had not moved on; and the processes of society had not, in the evolution of our intricately related groups, come to that point that the individualism of the traditional teaching was much felt. Swedenborg was not elaborately reconstructive at this point. No modern world had thrust its great conglomerate, or composite and organized, needs, sins and wants powerfully and distressingly enough upon the habitual Christian outlook. But a suggestion, and more than a suggestion, a doctrine, and more than one doctrine, was there, big with a larger apprehension of the Christian message for a more complicated society. Prof. Rauschenbusch makes the point that the social gospel is no alien departure from the Lord's own teaching in His first coming. It is the re-instatement of His constant emphasis upon the kingdom. In no less a degree is it true that this wider application and more surely redemptive scope of Christian religion are no departure from the teachings of the Lord in His Second Coming, when it is exactly a great redeemed society from among men which He holds before us as the heavens of human destiny, and when He speaks of larger and smaller neighbors, and individual men and composite humanity, each and

all with their realization of the spiritual life, or smaller or larger embodiment of the forces of evil. We have in such reconstruction as Prof. Rauschenbusch undertook, the elaboration of immensely significant suggestions in Swedenborg's doctrine of the larger neighbor and his doctrine of society and of composite humanity; and it is no small regret in retrospect that students enjoying the direct suggestion for the expanded Christian gospel, or social gospel as it is called, should in the light of that suggestion do less toward such theological reconstruction than those who come to see this content in the Christian message in the light of events and circumstances. In part the reason certainly is that we have not a vision of reconstruction in theology before us; we are looking not to the reconstruction of Christian teaching with the doctrines of Swedenborg's theological works, but to the displacement of all other teaching by them. Is that outlook not sure to stand in the way of theological development, and prevent the contribution we might else look to make to Christian progress in the truth? On the other hand, as one reads over the larger address to current developments which Prof. Rauschenbusch gives to traditional teaching, is it not apparent that something can be and needs to be contributed to theological reconstruction besides a new method with old matter? Fresh and substantial matter must be added to give us a theological structure which will cover the ground with any solidity. In the doctrine of the larger neighbor, as an expansion of the second great commandment, we have the reconstructing conception in all this theological movement. And with that there is bound up an other-world goal, which is the Great Community, the motherland of the soul, the Highest Neighbor but One; in other words, there is back of the reconstructing idea the whole philosophy of a spiritual-natural universe, enforcing upon us the supreme allegiance which human life owes to its goal. Swedenborg's spiritual world is the warrant and reward and great consummation of the social gospel. And when theology, shaped from the Word and born in a fresh and representative spiritual ex-

perience, begins to have this matter imported into it, it will begin to be built out with something like the solid impressiveness and the commanding power which the materialistic trend, the intricate groupings, the social forces of the present world make necessary.

What we could wish for is, a manner of combination of De Beaumont and Rauschenbusch, the latter's power to elaborate a theology upon the scale of religious development in the contemporary world, with the importation of the commanding and solid fresh material to which the former points us. It is more than the old house re-arranged, with little more room than before, but with just a more hospitable and friendly door and look towards the crowded street, that we need. That is what Rauschenbusch is building in his re-arrangements of traditional teaching. Certainly, however, we want, on the other hand, to be more than waved to a blueprint of a house extended to meet possible needs. Dr. De Beaumont is not even building, but calling our attention to good specifications. We want a theological structure, in which the old house is really extended to give us the added room and the needed conveniences for an unaccustomed larger human family—some large sections of the old will prove useless, and much new plank and stone will be required. Nor may the building, all complete, done in a by-gone century, be carted into the twentieth century, needing only to be set up. The re-building is going to be actual reconstruction done on the spot of the present times and needs.

WILLIAM F. WUNSCH.

EDITORIAL DEPARTMENT

THE REVIEW

THE REVIEW is facing the new conditions of world-wide disturbance and reconstructive movement with a keen sense of responsibility for making the most of the light and opportunities given us to contribute to the life and thought of the new age.

In view of these conditions, and of the extraordinary demands of the hour, the REVIEW must express its keen sense of loss at the withdrawal of the Rev. William F. Wunsch from the Editorial Board. Multiplicity of exacting duties compelled Mr. Wunsch to retire from active participation in the editorial conduct of the REVIEW that he might devote himself with undivided attention to his work in the Theological School.

On the other hand, it is a matter of genuine satisfaction to announce that the Rev. E. M. L. Gould has accepted the appointment to fill the vacancy. Mr. Gould has just returned from eighteen months' service in the United States forces. During the latter part of this time he was a United States army chaplain in France, and had the distinction of being the only regularly commissioned New-Church chaplain in the allied army overseas. It is gratifying to remark that Mr. Gould is in a sense the editorial successor of his father, the Rev. Edwin Gould, who was joint editor with the Rev. Frank Sewall and the Rev. L. P. Mercer of the *New-Church Review* of 1882-4, Chicago. But besides this fitness, Mr. Gould has had varied and valuable editorial experience. As we all know, he was at one time editor of the Young People's *League Journal*; and before that he did newspaper work, and also shared in the conduct of a college paper. With this experience Mr. Gould comes to the REVIEW qualified to render exceptionally valuable service.

LEWIS F. HITE.

THE CHURCH AND SOCIAL RECONSTRUCTION

[*Editorial Note.*—By request of the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America (a body for admission into which our General Convention has applied), we are printing in this issue, in place of our customary editorials, the following statement on "The Church and Social Reconstruction." It is submitted to us as "not only a program of immediate action, but also a fundamental and positive platform for the churches in a period of great unrest, which demands intelligent and far-seeing religious statesmanship." As it goes forth with the authority of the Federal Council (a body organized of about 400 official representatives of 30 Protestant bodies having a combined membership of over 20,000,000 communicants), it is a document of unique historical importance.

The problems of reconstruction are unavoidably upon us; and as the churches have a vital interest in their solution, they should take a vital part in formulating them. From this point of view this statement is a well-considered program on which the churches concerned have been able to unite. It is one with which the New Church should be heartily in sympathy throughout. As a matter of course, such a statement must be confined for the most part to general formulation; but we find here in addition a few specific proposals which promise definite reconstructive work. It is such definite reconstructive measures that the New Church should throw its energies into, and light up with its spiritual principles. As to the particular measures here proposed, we may have something to say in future issues; but for the present we commend a careful reading of the entire statement to all who feel the weight of their responsibility to contribute to the betterment of the world.]

I. INTRODUCTION

The church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of

some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programs of reorganization.

In the midst of the confusion, stout-hearted men and women are working with abundant courage to avert famine, to put the internal affairs of the nations in order again and to reconstruct international relations on a basis which shall tend to assure cooperation, disarmament and permanent peace. Surely this hour, which puts supreme obligations upon every social institution, is one which calls to the church to give its utmost, both of the ministries of personal religion and of unselfish public and social service.

Fortunately the church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the church realizes that it is on historic ground. It recalls the words of Isaiah: "Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" It knows that the second of the two Commandments, which our Savior interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight

into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the Kingdom of God.

II. SOCIAL RECONSTRUCTION

The Social Creed of the Churches was formulated seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood, and has had far-reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these long-standing articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

The Method. — In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing to suddenly overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the cooperation of every citizen for the good of each and all.

This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.

Tendencies to Violence. — Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the state, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

Labor's Share in Management. — A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in cooperative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men, and wilful limitation of output, for a shop discipline that shall be educative and shall make for efficiency by promoting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the worker to full development of personality.

Rights and Obligations. — One high value which comes with the participation of labor in management is that it makes possible again the hearty cooperation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the development of industrial democracy, the evidences of which are all about us, and the coming of the short workday, the importance of a genuine cooperation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings

of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

Industry as Service. — The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the cooperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits: after a just wage, and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

High Wages. — The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher-price level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage-earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

Unemployment. — Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and cooperating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include:

(a) Rehabilitation and permanent maintenance of a co-ordinated nation-wide employment service.

(b) Reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible.

(c) A policy of public works and land settlement framed with particular reference to the absorption of unemployed labor.

(d) A guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident or old age. To offer work is much more valuable than unemployment insurance.

(e) The rehabilitation of industrial cripples under the direction of the state and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

Vocational Training. — The provision made by the Federal Government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in

the interest of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary higher and professional education should be made more generally available to those who cannot meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.

Paying for the War. — The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to shift the burdens of this debt upon the public, while the public itself is unorganized and practically unable to protect itself. A beginning has been made in direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain, and, if possible, to advance the general standard of living; and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes, as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

Freedom of Discussion. — The inevitable special restrictions, during the war, upon speech, assembly and the press, should be removed with the signing of the peace covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy, and can be tolerated

only in a compelling emergency. To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the communities to which they belong of that service which, the war being over, they may safely be counted upon to render.

Democratic Rights of Women. — The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight-hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the states, submitted to the governor by the Director of the Women in Industry Service of the Federal Department of Labor, which reveals that out of 112 large plants studied only ten per cent have an eight-hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84 and 88 hours and 40 minutes a week. Five states have as yet no legislation governing the working hours of women.

While taking these positions, the church believes that home making and motherhood will always be the great profession of womankind; and to this end, the church should use its great influence to secure for woman in the home economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

Justice to the Negro. — The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of

the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and cooperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

Housing. — The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The wartime housing projects of the Government, where they are well located and clearly needed, should be completed. Above all, the housing standards set by the Government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various state legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water and sanitation; and to encourage home owning by securing a living wage, permanence of employment, cheap transit to and from work, and by ending the speculative holding of lands in and around cities and towns.

Menacing Social Facts. — The war has brought to the knowledge and attention of the nation certain menacing social facts. We have learned that one-tenth of our people are unnaturalized aliens; that on an average, twenty-five per cent of the men of the training camps were not able to read a newspaper or to write a letter home; that one-third of the

men of the selective draft were physically unfit; that there are approximately two million mental defectives in the United States; that there is an alarming prevalence of venereal infections.

Nation-wide movements are now in formation, under the leadership of departments of the Government, but including the cooperation of the entire social organization of the country, to meet these problems, concentrating especially at this time upon the Americanization of immigrants, and upon sex morality and the control of venereal diseases. All of these movements appeal strongly to the churches and will receive their energetic cooperation.

Americanization.—The church is in a position to render great service in Americanization because of its extensive missions to immigrants and because thousands of our churches in crowded areas now reach the foreign born. The contribution of the churches has especial value, since in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they work in an atmosphere of brotherliness, with an appreciation of what these peoples are bringing from the old world to enrich American life. The church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed or otherwise neglected or exploited, we shall not only fail in their Americanization but they will drag down the standards of American labor.

It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

A New Social Morality.—The church has also certain manifest functions and duties in the cooperative effort which is being organized by the Public Health Service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in

the spiritual ideals of love and the relations of the sexes; the training of young men to be good husbands and fathers as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

State legislation requiring certificates of freedom from venereal infection before marriage is in an experimental stage. Such laws require careful formulation and a thorough education of public opinion. They should be made a part of regulations aiming to prevent the marriage of persons unfitted to become the parents of children because of these or other infections, or because of other physical or mental disqualifications. In the absence of such laws, or of their effective enforcement, parents should look carefully into these matters before the marriage of their children.

The churches should cooperate in community efforts to abolish segregated vice districts, to make humane provision for prostitutes, and for clinical treatment of infected persons. While favorable to the establishment of clinics for the treatment of infected persons, the church cannot advocate prophylaxis. Treatment to prevent infection is likely to result finally in an increase of social immorality, and, as has been demonstrated by the experience of segregation, in an increase of venereal diseases. The church must use its utmost educational influence to strengthen self-control and to preserve the religious sanctions of marriage and the integrity of the home.

Repressive and curative measures are inadequate without also a simultaneous attempt to secure a freer scope for normal sex expression through all grades of association between men and women, from comradeship to marriage. To this end it is important to provide abundant wholesome opportunities for the association of the sexes, possibility for earlier marriages through economic freedom, and the encouragement of love and unselfish devotion of men and women to each other in the home. The church, which brings both sexes and all ages into normal relations, is admirably fitted to provide for

this wholesome association of the sexes, and to do so should become an object of definite endeavor.

Substitutes for the Saloon. — Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy, or in consequence of the influence of special interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

The passing of the saloon, which, with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the church as a social center, fraternal orders and private clubs, public recreation, education in the use of leisure time, — all these should be developed rapidly and with great power and attractiveness. Especially should our churches be opened seven days in the week, with helpful religious, educational and social activities. But let us remember that the best equivalent is the home, and that whatever makes homes possible and renders them beautiful surpasses every other method.

III. THE CHURCH IN THE SOCIAL MOVEMENT

When the church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher cannot be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning these that the minister may be presumed to have technical knowledge. The church which does not show the way here is derelict to its duty.

The Church's Distinctive Program. — The right policy for the church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast

educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks toward a positive program, which may here coincide with social movements and tendencies, there oppose them, but in which the church knows its own mind and has the power of united action. Within this cooperation liberal and even radical positions may be held with propriety by leaders and minority groups in the church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

A New Social Force. — It is important also at this time, that the churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the churches, in a sense, a great new social force. This is evidenced by the fact that there are in the United States 135,000 ministers, priests and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations.

The value of the church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The church should respond with all its power, especially through pastors and the church press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The church is both an educational force and an institution organized for neighborhood and community service. Its buildings are important social centers, capable of great enlargement of activities. If directed intelligently and with

public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the state, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

A Ministry of Education. — The period of readjustment requires above all else patient, honest and critical thought. The problems pressing for solution have a spiritual phase which the church should interpret and emphasize. More than ever the training of ministers should include economics, sociology and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his church to make conscientious study of their problems and duties; and the wage-earners, likewise, seeking also to bring the groups together in sympathetic understanding.

A signal service may be done by the church in developing community ideals by means of the forum method of discussion. A service of worship in the morning and a forum service in the evening for the study and emphasis of the social phase of religious experience and obligation, constitute a well-balanced Sunday program. Worship and discussion can be combined simply and appropriately. In this way many a church may also redeem its Sunday night service.

Community Relations. — Community relations and responsibility will henceforth bulk large in the work of local churches. A pastor is not only a citizen but the leader of a disciplined force, with, therefore, a double obligation to public service. It is a false idea that the churches are only concerned with religious, educational and charitable enterprises. They are, or should be, vitally concerned with civic, economic, and other social interests. And what is here said refers not only to churches in towns and cities, but with especial force to rural churches because of the limited social resources of rural communities.

In a comprehensive statement of this kind, it is also neces-

sary to say that local churches can never constitute a powerful social force, until they are effectively federated and intelligently related to the social movement of their community. The next ten years should see the Protestant churches working unitedly in every community, and Catholic, Hebrew and Protestant churches cooperating in social effort. Here is one field in which theological and historical differences need not figure, in which religion may become a uniting, and not, as too often at present, a divisive force.

We advise church people and pastors to take sympathetic interest in the community center movement in their own community, to assist in its development, to keep it out of the control of the politicians, and under the control of public-spirited citizens, and to avoid needless duplication of buildings and effort. It is very important that such centers should be well supervised by trained workers.

The Church and Working People. — One of the important tasks of the next ten years is to bring the church into closer relations with the wage-earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

(a) The creation, as rapidly as possible, of many hundreds of powerful, highly socialized and democratically organized churches in working-class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by special training methods of ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

(c) A powerful effort by the whole church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the great objects for which the workers are struggling, such as living wages, reasonable hours, safe condi-

tions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working-class resident districts of our cities and industrial centers, in order to lay out, with common consent, large non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their financial equities in other non-competing centers. This will require the cooperation of city missionary societies and federations of churches, and also of home mission boards.

Moral Reconstruction. — The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms — these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

IV. CONCLUSION

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future — a spirit which has found its supreme expression and example in Jesus Christ.

BIBLICAL AND DOCTRINAL STUDIES

TRANSFIGURED BEFORE THEM

(MARK IX, 2.)

UNDER what form did the three privileged witnesses of the Transfiguration see Christ?

It was in His familiar Person that, late one day, the Lord had led Peter, James and John up a mountain in the north of the land. Tired, too, with the toil of the ascent, they had fallen asleep bodily, only to become awake in the spirit to a thrilling sight. There stood the Christ before them, a splendid Presence, His face shining as the sun, His raiment white as the light, not so much a body seen like any other only when the light fell on it, but a body dressed in the essence of light. In conversation with Him about the death He should die, they beheld other beings, Moses and Elias. Out of a cloud that passed over the scene there came a voice, saying, "This is My beloved Son; hear Him." And Peter had already been so impressed that he had exclaimed how good it was to be there, and had proposed three tabernacles to keep these shining beings with them. But the scene was extinguished. They became awake in the body, and saw no man but Jesus only, and Him in His familiar form and much mooted Person.

In this brief but full minute what was it that they had beheld? Christ, evidently, and as the Being they had come to feel that essentially He was; but what was this manner of Being, this recognizable yet markedly altered form of Him?

It might be answered that Peter, James and John had for a moment beheld the Lord in the glory which He had from the beginning, instead of under the form of the Jew

which He had taken upon Him. The form of "the servant" had fallen away, and the essential and eternal Being stood revealed. And in a way, and as a form of words, this might be a sufficient answer. One would only have to understand that the glory in which the Lord appeared was not one merely brought with Him, but one brought about by Him. No understanding less than this would enable the form of words to satisfy the Gospel records of the Lord's life.

For while He had a glory with the Father from the beginning, and while He returned to it, He returned to it not by leaving the life He had lived, but still living it. He had re-fashioned to that glory His whole human being. He had imported that glory into a further expression of it. It is not to be overlooked, as it has been, that a great change went on in the Lord's Person during His life on earth. It was a life of spiritual achievement. A nature-altering conflict, inward and outward, marked the length of it. Out of this "glorification" He Himself expected another presence with His disciples to come; He prayed for it, He promised it,—a presence such as His physical body did not subserve. To this further, more powerful and unlimited Presence He won in the resurrection. He realized it in the out-going of the Holy Spirit. And to the spiritual eye it was a discernible Body of presence. It was no memory of Him only which lingered with the disciples. It was no echo of His words which recurred to them. It was no relic of any kind that visited their inward sense, but a thing newly achieved, and He Himself. It was a glory which He came to have, when His whole human being was glorified with God's own self, in which He showed Himself after the resurrection; not a glory He brought with Him merely, but one He brought about; not a glory to which He returned simply, but a glory to which He went on.

It was this Presence which He was reaching to, which He disclosed to the privileged three on the mountain-side. He was attaining, with the ability to rise into it, the body

of a Presence not ruled or touched by the restraints of time and space. This He showed them. It was not a solitary instance of such disclosure. Every miracle meant the exercise of this Presence. So after He did the miracle at Cana, it is remarked He "manifested forth His glory." His appearance upon the waters could be nothing else. And in those lofty utterances in which He spoke His consciousness of His essential unity with the Divine, He stood in this body of a higher Presence and Being. But now He made a dazzling, but exceedingly kind, revelation of it to the three.

It was a great loving-kindness which the Lord showed the witnesses of the Transfiguration. He had had to begin telling them that soon He would meet a hard death. They were either altogether puzzled or downcast. His prediction of His resurrection afterwards did little to relieve their dejection. He would *pre-enact* His resurrection, as well as predict it! He would disclose now that Presence in which He would rise. They should see that the Body of this Presence death never could touch. It was a bold mercy. We can never calculate in what measure the thrilling sight moderated their grief, — as it did, doubtless, even unknown to them, — or how it steadied their distraction. It served subtly to keep up their courage, and to maintain a small hope alive. It came back with all force when He rose. Even in the Lord's appearances from Easter onwards, the splendor of the incident could not have been dimmed at all by comparison; rather brought out by the new testimony to its reality. They had been eye-witnesses then to His majesty. They had beheld His glory then, even then, as of the only-begotten of the Father, full of grace and truth. In the Body of an undying Presence they had beheld Him.

But still, what was this Body of a more exalted Presence? Something grown into, we say; something not original, simply, but won, too; something actual and mighty, re-assuring the disciple, emboldening the apostle; but just what? *His* — but what?

We are in the best way to an answer, if we will start in two of the largest facts in the Lord's life, doubtless the two great facts. The one is, that in incarnation He stood in a full human life and consciousness among men. He took on Him the whole body, spiritual and physical, of our imperfect life. And the other fact is, that upon this He prayed down and achieved a glorification "with God's own self." It was no scaffolding in which He reared something else. It was the Temple in which He appeared suddenly among men, the Temple they destroyed, the Temple He raised again. These two facts need to be considered in turn more closely.

It was in the body of our life, in the condition in which it was at the time, that He came, "tenting." And it was the whole body of our life, from the highest spiritual capacity for life with God down into a material organization in the physical body, in which He stood among us. Else it was no actual incarnation. And it was no pertinent incarnation, except as it was in our nature as that nature labored then under moral and other disabilities. It was a nature and body which carried, in physical defect and moral obliquity, the outcome of the race's long wrongdoing. If men had ever reasoned in self-interest, if they had ever put the patent prizes of the world before the seemingly less real values of the spiritual life, if they had ever been callous to the Divine presence, if they had been indifferent about truth or had violated it, if they had sinned and perpetuated evil, then He stood in a body and growing nature and unfolding consciousness that bore the accumulated misdirection of human life. A broken thing He took on Him. He came to heal the unwell. Our life, as a body of capacities for responding to the life that is God, but its response broken off and sinned away, was His life.

But He could not tent in this life and nature without end; at least without re-fashioning it. He could not so much as exist incarnate without making over the nature in which He stood. Moreover, the response of that life

again to God was His purpose. And as He turned in aspiration to a life glorified with God's own self, He turned away from all that was Mary's self in Him, or any other's self, and the race's hard and sinning self. With this self, too, He felt that eventually the body of physical and limited presence would have to go. He had true life to discern. He had to see and arrest and combat every evil and false movement of the unglorified nature. Wrestling with His racial and ancestral self and all the evil that was concentrated against Him in it, He had to effect in Him the change that in Divine intention was asked of men. He had to restore the response of all parts of our life to God. And if His glorification, of which the Gospels speak, is to be given explicit meaning, it is just this change, wrought in the nature and consciousness which was His. He won a body of perfect response to the Divine life, an imagination that contemplated God, a reason that was a process of truth itself, a will that was the pure motion of the Divine intention. And having come from God in a way we do not, He took His nature and consciousness to God in a way we cannot. He made it not simply an obedient other life, finite, measurably responsive to the Divine life, but perfect life, lived, however, in the realm of the human spirit, and even in the region of natural consciousness. Here was the perfection of response to God, God's response to Himself in Himself, the beloved Son, the Divine Human life, a range of Divine life which could be termed "Divine Natural."

Now we can return a closer answer to our question, Under what form the three witnesses of the Transfiguration beheld Christ. They beheld Him in this body of a glorified human life, in which He was coming to be present among men. Because the body of physical presence was going to fall victim to fearfully misguided men, He was not going to fail in His purpose to be permanently tabernacled among men. Here, for a splendid and encouraging moment, the indestructible Temple was disclosed to them. In this body of perfecting re-action to God on the part of

every human capacity, activity, and interest, He let Himself be seen, by the eye of the spirit. He showed His disciples His true Person in the state which was being achieved for it. While it was still in some measure an object of the light in which that eye sees, in its passing perfection He uncovered it; in its surpassing perfection it would leave their sight altogether, in ascension.

There are practical evidences that it was this body of perfected response in human life to God that the disciples beheld, in some manner of representation to the spiritual sight. For when we behold in the Divine Human life of the Risen Lord this body of perfect response to God, we feel the same reassurance that the disciples did who witnessed the Transfiguration. Essentially what they beheld and what we may behold is the same. They saw under some objective representation to them the body of the Divine Human life. We would dare to say that the privilege of men in this respect is greater to-day than theirs was then. For what may we have before us? We may see, inhering in the body of humanity and functioning in it, a Body of perfect response to God, inciting, moving, perfecting our measured response. The Transfiguration, made permanent in the glorification, wrought out in resurrection, and complete in the ascension, is now a fact, which can be kept before us in spirit and in truth. It is a fact of an importance not in the least remote from life. In the whole body of finite humanity, in whatever worlds, Christ is present in a Body of perfected human response and function. Not by example only, or at all primarily, does He sway our life. Nor does He reach it only through our recollection of His recorded life. Nor is His new humanity a first "cell," only, in the organization of the body of humanity anew to God's purpose,—as a recent writer has interestingly put it. A whole organism of perfected response, by direct occupation of all human life the Body of the Lord's glorified life veritably actuates all other true human growth, and is steadily redeeming the ailing body of finite humanity. He has remained in

humanity, in His body of perfected response to the Divine will, pushing humanity's will on and up, maintaining His light upon its mind, putting His might into its struggle with evil and sin, asking to-day, by way of a Second Coming, for recognition of this His eternal leadership. The sight of this higher Presence of His in the glorious body of His Divine Human life will reassure us in whatever depression, whatever dejection. He is not gone. He cannot go from us. Whatever wreck humanity makes, a Divine Humanity works the restoration in time. The sight of His majesty ministers to us the same re-assurance the Transfiguration did to the dejected disciples. They and we must be beholding, with whatever difference of process, the same glory and grace. An altered, essentially altered humanity, well-pleasing to God, and altered the whole length of eternity's possibilities and of Divine capacity, is an accomplished and operative fact in the Risen Lord. What is more reassuring, more emboldening?

The sight of this Divine Human life also arouses in us the building instinct, as it did in the case of the disciples. See this Temple that the Lord raised in a body of perfect response in a human life to God, and we want that perfection to tarry with us. We want to build our poor lives for Him to dwell in, too. We crave to have society built better to receive Him, civilization ordered more nearly in His truth and spirit. Peter proposed a tent for the Transfigured Christ, as he did for the other shining beings of the vision. There was an ineptitude about the proposal. That was Peter's impetuous way. Here was the Lord obviously fashioning a splendid body of presence with them, in which He would tent with all men ever, and Peter proposed a tent made with hands to hold the splendor longer! But there was a further piece of construction to do, all the same; and Peter spoke out of a feeling for it, however distracted it was. There was this glorified humanity, which was Divine in its perfection, in which the Christ dwelt; but He should also dwell in a regenerate humanity, which was finite! We can not so readily to-day contem-

plate the transfigured Christ, as the disciples did then, without wanting to build, — to build this altered humanity. Catch sight of the perfection in the Lord's Divine Human life, and we want to fashion ourselves and society to tabernacle Him, too. No society will rise into the presence of the transfigured Christ, even in the thought of a few men, without knowing how good it is to be there. It will want to be re-constituted morally and spiritually to receive Him. How constantly the vision of Christ has kept men at building, building to house Him, and how variously! Churches, and monasteries, hospitals, and homes, holy empires, civilizations, a re-constructed human society, have succeeded to Peter's modest tent. With whatever agencies, and with a varying outlook and emphasis, men have sought to build, so far as it came within their co-operative reach to do, the kingdom of God. Is there any loftier or more irresistible trend in history than that which sweeps so endlessly towards heavens built from a redeemed race and stretched out as a tent for the Lord to dwell in? Lifted up into a Body of perfect response to God, He attracts all men to Him. Look back or look forward in history, human development is action upon Peter's proposal to tent Him; and past and future are in converse, like Moses and Elias, with the Glorified Christ.

WILLIAM F. WUNSCH.

THE NEW-CHURCH DOCTRINE OF PREPARATION FOR MARRIAGE

THE period of childhood and youth is in a deep sense one of preparation for marriage. Some individuals do not marry during their earthly life. Some are not conscious of a desire to marry. But the individual as such is a divided or half man, and as long as he remains single is incomplete. Swedenborg says:

There is nothing in the soul, the mind and the body which is not male in the male and female in the female. These two are so created that they may have a continual tendency to conjunction, yea to such a conjunction as to become one. (Conjugal Love, n. 46.)

The period of minority is that in which this tendency and capacity are developed. The infant, practically of the neuter gender, becomes in childhood a boy or a girl. Becomes in adolescence conscious of boyhood or girlhood. Becomes in youth increasingly inclined to, and conscious of, those of the complementary sex.

In the world, a young man is commonly thought to be prepared for marriage when he is able to support a wife. A young woman is regarded as prepared when she is eighteen or twenty years of age. And for the material and purely natural man these are the chief requirements. But as man is more than animal, human marriage is more than sex mating.

Man is chiefly a moral and spiritual being. Marriage and preparation for marriage are, therefore, chiefly moral and spiritual affairs. While childhood and youth are busy learning how to make a living, and acquiring the physical development necessary for marriage, they are also developing the qualities of mind and soul which will determine what they can be and do in marriage.

In large measure, the success or failure of a marriage is determined before the marriage is entered into. Bride and bridegroom go to the altar with the qualities of life which they as individuals have acquired; and their common life will grow out of that condition.

What is the ideal development for bride and bridegroom, possessing which their common life is most likely to realize true marriage?

If our conception of marriage is that of a union of love inspired and guided by wisdom, the marriage being higher and finer according as these two principles of love and wisdom prevail, it is not difficult to see that love and wisdom are also the preliminary essentials.

We think of the man as contributing the wisdom element in marriage, ideally at least, and of the woman as contributing the love element. While in a deep sense that is correct, it is not the whole truth. For love is the very life both of man and of woman, and wisdom is the means whereby both in man and in woman the love which is "very life" is developed. From

the cradle up, there takes place both in the boy and in the girl a kind of marriage of love and wisdom. The progress of this internal marriage is the progress of education itself. The flower of this marriage is the fitness of the young man or of the maiden to become husband or wife.

Let us see how the internal marriage takes place.

The babe is born with what ingredients for that marriage? In the place of wisdom: total ignorance. In the place of love: blind urge, blind need, blind desire. Though wisdom is certainly lacking, love is evidently present. For life is love. The fact of a live babe is evidence enough of the presence of love.

We begin life a bundle of loves. Wisdom, in the shape of a bit of knowledge, is our first goal. Once the goal is attained, that development begins which is the marriage of love and wisdom in the individual.

Is it to be a true marriage? Who knows? Upon what does its quality depend?

In "Divine Love and Wisdom" (n. 398 *et seq.*) there is set forth the development of the internal marriage under a series of headings, part of which and fragments of which are as follows:

- (1) Love . . . is man's very life.
- (2) Love . . . strives unceasingly. . .
- (3) Love . . . is unable to effect anything . . . without a marriage with wisdom. . .
- (4) Love . . . prepares for its future wife, which is wisdom. . .
- (5) Love . . . prepares that it may act conjointly with wisdom. . . .
- (6) After the nuptials, the first conjunction is through affection for knowing. . . .
- (7) The second conjunction is through affection for understanding. . . .
- (8) The third conjunction is through affection for seeing truth. . . .
- (9) Through these three conjunctions love . . . is in its sensitive life and in its active life. . . .
- (11) Love . . . does nothing except in conjunction with wisdom. . . .

With the thought of childhood and youth particularly in mind, let us draw certain conclusions from these propositions. Love, at the beginning, and always, is the impelling force. Love strives. Love strives unceasingly, but ineffectually —

alone. So, therefore, love reaches out as the affection for knowing, for understanding and for seeing truth. These affections must and will be satisfied. It is by this means that growth takes place. Love takes what environment affords and says: This is my knowledge, this is my understanding, this is my truth! Wisdom, thou art my bride!

Thus the internal marriage advances. Thus childhood becomes youth, — youth, every fibre of whose being is either masculine or feminine. Thus a foundation is laid, good or bad, for marriage itself.

What the adult ought to be, from the day of his majority to the end of his life, childhood and youth of necessity are: hungry for knowledge, hungry for understanding, hungry for truth. It is a hunger which springs from a masculine or from a feminine mind. It is a hunger which is easily nourished. Three square meals of experience is the ration for the day. The eager mind takes what environment provides, to-day, tomorrow, and for years. The babe on the floor reaching for everything, putting everything in its mouth, clean or unclean indiscriminately, is symbolic not of infancy alone but in a way of the whole period of minority.

The ideal environment will provide, particularly at its heart which is the home, a normal and balanced ration of knowledge, understanding and truth. Such a ration will omit nothing for which true hunger calls. It will omit no natural correspondence of spiritual essentials. It will contain at its center the facts out of which the youth will gradually build up at the center of his thinking the full picture of marriage, natural and spiritual.

There are those who maintain that this very "center" should be practically ignored, that parents even should avoid any real explanation of sex, skilfully turning the questions of their young. But surely we have in such a policy the open door for the entrance of falsities, for warped ideas and finally for unbalanced minds. If the mind cannot have the truth that it seeks, and which is vital to its needs, it will find a substitute and atrophy must result.

Over against such a policy set *the fact* of sex, and of the

inevitable advance day by day of the internal marriage, of whatever quality; that the young, so far from being neutral, are, as they grow up, increasingly masculine or feminine; and that this development of sex is sound or unsound according as the love which is its impelling force is united with its truth or with the opposite falsity. The love which comes to be dominant in youth is the love of the sex. To keep that love in darkness is not so much to keep it undeveloped as to force it to develop abnormally. The boy in that case feeds on base and aggressive falsities picked up in the course of his unrestricted freedom. The girl feeds on the falsities of fancy, imagination, gossip, novels, plays, partial and fragmentary experience.

Education of the young is a matter of the guidance and direction of their loves. The guidance and direction of love proceeds rightly or wrongly according as truths or falsities are grasped and respected by the mind. Of adults, we read that "conjugal love is according to the state of wisdom" (*Conjugal Love*, n. 130). Again, "love truly conjugal exists only with those who desire wisdom and who consequently advance more and more in wisdom" (*Ibid*, n. 98). Thus normality of love is associated with the fact of knowing and with the status in the mind of that which is known. It is hardly conceivable that this should be any less the case with youth than with the adult, considering that the pursuit of knowledge is youth's great business, and the attainment of knowledge and understanding is youth's achievement. If conjugal love is according to the state of wisdom with the adult, then the love of the sex, which becomes dominant in youth, which is the making of youth, and which is the foundation of conjugal love, is according to the knowledge and understanding of sex, and according to the status of that understanding, in the youthful mind.

The love of the sex is the most universal of all loves, being implanted from creation in the very soul of man. (*Conjugal Love*, n. 46.)

Conjugal love . . . commences . . . from the love of the sex, or rather by it. . . . The reason why conjugal love commences by the love of the sex is because before a suitable consort is found, [the other]

sex in general is loved and regarded with a fond eye . . . for a young man has to make his choice; and while this is determining, from an innate inclination to marriage with one which lies concealed in the interiors of his mind, his external receives a gentle warmth. (*Ibid.*, n. 98.)

The love of the sex is the necessary groundwork for conjugal love. In order to find itself and become such groundwork it must, like every other love, seek and possess itself of that knowledge, understanding and truth which are its other half. This is evident from the fundamental proposition that "love does nothing except in conjunction with wisdom."

The love of the sex, like every other love, is a "striving"; and it strives unceasingly. This means that in effect it arrives. If the right knowledge is at hand at the right time, it will be drunk in and absorbed. But if, when the love reaches out, its other half is not at hand, the love can only take what it finds. Innate delicacy or the momentum of right guidance may be depended upon to meet the emergency in many cases; but *the mind is satisfied only when it feels that it knows.*

If it is asked, What is the right knowledge? and What is the right time? the first answer is: The manifest life of father and mother as husband and wife teaches the most powerful lesson to the developing mind, teaches a lesson which as a rule nothing can successfully contradict, and teaches it at the right time because all the time.

I have in mind the case of a mother who took pains to explain to her daughter the principles of marriage as of Divine origin and sanctity. The mother was intellectually keen on the subject, and was intent to convey its beauty and force to the mind of the girl. But the mother's own life spoke louder than anything abstract could do, and in this instance spoke in contradiction. She was manifestly more in the love of intellectual brilliancy than in conjugal wisdom. Her very manner of dress spoke of pride of sex rather than the subordination of its natural love to the beauty of the conjugal.

"By their fruits ye shall know them," said our Lord. By our fruits our children certainly do know us, be our professions what they may.

Children learn from the drama of life which is played before

their five senses and in which they themselves participate. It is more important for us as parents and teachers to realize that fact than it is for us to know exactly at what point childhood or youth become capable of grasping abstract principles. It is a fact that they can take in a certain amount on our word and authority. We rely upon this capacity of childhood in teaching many truths, those of religion in particular. But in all such efforts we are on secure ground only so far as that drama of life which centers in the home has supplied a confirmatory background. If the play of environment upon the child has been such as to contradict the principles which we seek to implant, we must somehow change the environment.

The young can grasp the fundamental principles of life. They do grasp them in one way or another, rightly or wrongly. We read somewhere in our teachings that the ideas which children conceive of heaven and the Lord (and may we not also add, their ideas of sex and marriage?) are rarely changed as to their essence in after life. But these powers of the young mind are not air plants. The correspondence is that of the oak. Training acorns to be oaks is an achievement which is accomplished in the fertile soil of a sturdy home life.

Love does nothing except in conjunction with wisdom. The love of the sex which is characteristic of youth is dependent for its balance and stability upon the knowledge, understanding and truth-seeing which are the complement of that particular love. Even if the drama of marriage which husband and wife play before their young is in itself ideal, there is needed the specific information which explains and infills with a certain detail the composition of the whole. The growing mind will put the normal questions at the normal time, and conjugal wisdom will take pains to satisfy the need.

PAUL DRESSER.

CURRENT LITERATURE

THE SECOND COMING AT PENTECOST.*

THIS little book, we should say, conceives the Second Coming well, but misplaces it badly.

A foreword disengages a sensible interest in the subject. Crisp composition carries one swiftly along. Part I is an examination of the Scripture involved. Part II is a series of "Implications and Applications." Part III concludes the whole discussion incisively in the shape of "A Catechism on the Second Coming of Christ," a very natural seeming issue to the acuteness of the book. The discussion is altogether untechnical, but capable exegesis and historical knowledge are there.

The conception of the Second Coming which the book puts forward is one which bids fair to capture current thought in the main Christian communions. At least within the bounds of these bodies it seems to be ousting the idea of the physical and spectacular return of Christ. Mr. Campbell presents the idea clearly, with a forceful handling of Scripture, and with religious appeal. It is the spiritual Christ Who is to come, he says, and not the physical. His Coming is in strictness a manifestation of Himself, since He is present already, and not the coming of an absent Christ.

One thing which can be set down as beyond dispute is that in any future coming of Christ spiritual forces will be supreme. To bring his coming down to the level of an earthly potentate, and to fix the place of his residence in some earthly city, is to change the nature of his conquering power from moral to physical, and to strip him of all the spiritual grandeur that the world has been wont to associate with his name. But not in that way will he show himself — of that we may be sure. (P. 97.)

Conceiving the Second Coming as inward, then, a process of judgment and salvation in which the presence of Christ be-

* *The Second Coming of Christ: a message for the times.* By JAMES M. CAMPBELL. New York: The Methodist Book Concern. 1919. 136 pp. 16mo. \$.60 net.

comes evident, Mr. Campbell is led by words of Scripture and with a growing school of interpretation, to connect the Second Coming with Pentecost, when Christ did so show Himself, and that within the lifetime of the generation to whom the promises were made. The gradual emergence of the spiritual Christ had its "focal point," he says, in Pentecost. He is careful, as some others making the same interpretation are not, to distinguish between the gift of the Holy Spirit and this emergence of Christ in Christian consciousness.

The coming of the Holy Spirit was contemporaneous with the second coming of Christ, but not identical with it. The Holy Spirit is the agent by whom the presence of Christ was to be made real in human experience.

To penetrate the language of Scriptural promise to the idea of a spiritual manifestation of Christ, is to gain upon the actual meaning of Scripture; but what shall be said of the interpretation that the gradual emergence of the spiritual Christ had its "focal point" in Pentecost? It is ungainsayable that a further and powerful manifestation of Christ took place then. He had promised this show of His presence and power, too. And the pentecostal experience was the inward order of things which the Second Coming would be. But was it a Second Coming? Was it not the fulness of the First Coming? It was the perfected coming of Christ to men at the end of the Jewish age, the establishment of His presence with Christians. It was a "return" He often spoke of, yet not the return at the end of the Christian age; it was a "coming again," yet not that advent which should take place at the end of the Christian age. The predictions in John are more especially of it. But the Synoptics contain predictions of a return, not before the Fall of Jerusalem, but after it, and after a Christian decline, indeed, at the end, not of the Jewish, but of the Christian age; and here alone, in any satisfaction of these passages, can the Second Coming be placed. Mr. Campbell has made a study of the First Coming at its full, with only a glance at the Second Coming.

It is all the more strange that, as an upshot of placing the Second Coming where he does, Mr. Campbell really discusses primarily the First Coming at its full, when one sees him insist

on the phrase and idea "the end of the age," and accept that notion in relation to the Christian age. And he does look to a Coming, or to the fulness of the Second Coming, at the end of the Christian age. His watchword is properly, "The Lord is come," if He came the second time at Pentecost; yet he casts an eye forward to the coming at the end of the age. Another inconsistency, — he leaves this wholly inward, a thing of unseen processes of judgment and salvation. He did not do this in the case of the Coming at the end of the Jewish age. That he found was spiritual and epochal both; why not this? Men have never discerned, though they have currently suspected, the end of an age. And it is beyond our reach to predict the outward manifestation of Christ which will give notice of His nearer inward presence. One historical accomplishment, however, already holds itself out to be the outward manifestation of Christ in His Second Coming. That is the revelation by a servant, Swedenborg, of the deeper reaches of meaning in Scripture, in which Christ appears with unprecedented clearness and power. Was the end of the Christian age in the middle eighteenth century? Well, is it impossible that at that time literalistic and dogmatic and self-centered Christianity had ceased to build the kingdom of God, so that then the end of the age had come? And that then the Lord was called upon to inspire a fresh Christian experience, and speak a word for its guidance? Who uncovered the end of the Jewish age but He? Who will disclose the end of the Christian age but He? And how will He do it save by opening His Word to us on the subject, as He did to the Jews then? There is this to be said of Swedenborg's disclosures in this connection, that they portray a Coming, a continuing two-world process of judgment and salvation, at once unseen, and epochal, giving outward notice of itself for all the world to read in the revelations made in his theological works.

Christian thought is being tutored by the Spirit, the more evidently to one who thinks of the Lord as now making His Second Coming, whether He began to make it at Pentecost, or in the middle eighteenth century, — at the end of the

Jewish age (how could He?), or at the end of the Christian. Either belief results in the confidence that the Lord is at hand, and is working for the establishment of a profounder and better informed spiritual life among His people. So Mr. Campbell declares,

Our watchword ought now to be, "The Lord is come." Gladder words than these cannot be imagined. Let us shout them out that all the world may hear.

Gladder words there are none than these; but these self-same words will be gladder still, and the more surely cried aloud to the world, if, in addition to the realization that the Lord is to-day leading into fresh Christian experience, we realize too that there is an outward story of all this, and an explicit word of guidance into the promised life and Presence.

WILLIAM F. WUNSCH.

EVIDENCE OF SURVIVAL, — INCONCLUSIVE AND CONCLUSIVE(?)

WHEN we were preparing to write notices of the two books we are now briefly to consider, we had no thought of combining those notices into one; but it has suddenly occurred to us that they stand in suitable contrast to each other in the particular respect that is of special interest to us in this instance, namely, reliable evidence of the continuance of personality beyond the grave.

The first of the two books for our attention is the recent autobiography of Mrs. Ella Wheeler Wilcox;* a narrative of a sufficiently entertaining and instructive quality to be fully as recreative as, and (in spite of the strong tincture of New Thought, Theosophy, etc.) far more profitable reading than most of the best fiction of the day. There is no occasion here for us to estimate the worth of Ella Wheeler Wilcox as an authoress. She stands before the world as a poetess;

* *The Worlds and I*. By ELLA WHEELER WILCOX. New York: George H. Doran Co. 1918. 420 pp., 8vo., illus. Cloth. \$3.50 net.

and in this volume she expresses a reasonably modest estimate of herself in this capacity by the following words:

That I have written much light verse, which is not poetry (any more than it is doggerel), I know; it is simply popular verse. That I have written many real poems of literary and artistic value, even while of human interest, I also know. . . . I am . . . capable of judging the difference between verse and poetry, even when my own. (P. 230.)

That her poems have come at times by a sort of inspiration, whatever that may involve, may be inferred from what she tells us concerning the writing of her poem entitled "Illusion":

So strong was the urge that I arose, went to my desk, and took up my pen and began to write. I was perfectly conscious, yet my mortal brain certainly had nothing to do with what my pen wrote down. It was as if some one thought for me. I watched my hand form the words with interest, as I would have watched a friend write. (P. 112.)

But our principal interest in this book centers in the latter part, in which she tells of what she believes happened of a communicational nature between herself and her husband subsequent to his death. While living he had promised to communicate after death, if possible. After sixteen months of impatient waiting on her part, she was prompted to purchase a ouija board; and she had hardly become the possessor of the instrument, when a chance visitor proved to be the sensitive person requisite for messages through its use. From that time on, at varying intervals according to the presence of one or another sensitive acquaintance, a series of communications came, to her quite conclusive of the presence of her husband as the communicator. The religious ideas involved were largely theosophical, and confirmatory of such erroneous doctrines, — as was natural enough, considering her own and her husband's beliefs. She summarizes these matters on pages 418-419 as though conclusively proved to her as truth. As they teach reincarnation, and deny the Deity of Jesus Christ, no New-Churchman can believe that the communications came from an ultimately angelic source, — whatever may be the final destiny of the various personalities connected with them. In short, there is nothing in the entire

line of evidence presented that precludes the theory that all the ideas expressed mediumistically might be telepathically derived from the minds of the incarnate sitters and their friends in the flesh. In fact, as conclusive evidence of survival, however satisfactory to Ella Wheeler Wilcox herself, it is of no more worth than any other of a flood of spiritistic books now pouring from the press, which *from a scientific standpoint* are of no evidential value whatsoever, so far as the continuance of personality after death is concerned.

The second book we are to consider * is of a totally different sort. The main assumption underlying it throughout, — an assumption based upon an enormous amount of cumulative experience, — is that of the tremendous difficulty of securing through psychical experimentation adequate evidence of the identity of personalities beyond the veil. As we have just said, the supposed communications from Robert Wilcox to his widow, dealt with above, however convincing to her, are from a scientific standpoint *wholly inconclusive* as to his identity; since by utilizing what was in her memory concerning him, deceiving spirits could personate him *with absolute fidelity*. Psychical research knows this; and Swedenborg wrote of it long before psychical research was undertaken in a scientific manner. How to devise and carry out successfully an experiment that should practically exclude the possibility of telepathy from incarnate personalities, and at the same time furnish evidence of the activity of discarnate intelligences, and furthermore of their identity, is a problem of very great complexity; and to carry out a series of such experiments is a correspondingly difficult undertaking. No one but an expert in psychical research could know all the difficulties; and by no other persons could satisfactory experiments of this sort be carried out.

When in the course of years one or another of the noted

* *Death, the Gate of Life? (Mors Janua Vitae?)* A discussion of certain communications purporting to come from Frederic W. H. Myers. By H. A. DALLAS; with an introduction by Prof. W. F. Barrett, F.R.S. New York: E. P. Dutton & Co. 1919. 148 pp., 12mo. Cloth. \$1.50 net.

leaders of the Society for Psychical Research passed from earth-life, it was natural that the principal investigators on this side should be watchful for evidence of communications from them of a sort to prove the continuance of personality. The evidence of this sort already obtained has been thought satisfactorily conclusive in a number of instances; and the present little book seeks to give its readers some idea of this evidence in the single case of Prof. Frederic W. H. Myers, one of the founders of the Society, and its President at the time of his death in 1901. In her preface Miss Dallas tells us concerning Mr. Myers:

He had himself in his lifetime demanded crucial scientific proof of survival, and had undertaken, if such a thing were possible, to afford the necessary evidence in his own case. It would, therefore, have been disappointing if after his death there had been no sort of attempt to produce proof of a more complex and unequivocal kind than had been previously forthcoming.

The evidence presented is culled from a large amount covering a number of years subsequent to his death. Frederic Myers is evidently bent upon carrying out his intent of communicating in spite of almost insuperable difficulties. Miss Dallas tells us (p. 96):

An ardent, almost passionate, desire to reach his friends and to complete the work he had begun in this life is very apparent in these recent communications. . . . Through Mrs. Holland [one of the automatic writers serving as mediums] we hear almost a cry, "I have tried so hard to reach you and always I seem to try in vain." Through Mrs. Piper [the medium so celebrated in *Psychical Research*] there is a tone at times of exultant joy, but we are also made to realize that the difficulties to be encountered are exceedingly great, and the success reached is only attained as the result of steady persistency and immense patience. The strength of his affection and the intensity of his will together, have at length resulted in producing purposeful and evidential communications of the special and subtle kind he had in view.

It is not necessary here to enter in detail into the nature of the alleged proof. Suffice it to say that the evidence is of the kind known as "cross-correspondence," involving "the independent occurrence, at approximately the same time, of the same or obviously related ideas, in the script of two or

more automatic writers." The most remarkable instance of this kind narrated in this book was in pursuance of a plan devised by one of the researchers, and transmitted to the personality beyond the veil in a way to preclude (if possible) comprehension by the medium. The instruction to the spirit personality was, to give to two automatic writers two different messages without discernible connection, and then to give to a third writer a third message that would reveal the hidden connection in the other two. The instructions, translated into Latin, a language unknown to the medium and (according to claim) unknown also to the control on the other side, was spelled and read repeatedly to Mrs. Piper in trance, with the request that it be transmitted to Frederic Myers, an excellent classical scholar.* If it should reach its destination and be understood, it left the devising of the specific elements of the problem to Frederic Myers. The complete working out of this experiment took about five months; but it was successful; and it puts to shame all trivialities secured with ease from ouija board, automatic writing (of the usual sort), or trance mediumship, whatever spirits may be involved.

The little book furnishes good evidence that in addition to serious workers in this field on the physical plane, there is also a group of workers in charge of the efforts at communication from the spiritual plane. Concerning this purposeful cooperation from the other side Mr. Myers had written shortly before his death as follows:

The experiments that are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are, probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. (*Human Personality*, Vol. II, p. 275.)

The problem of proving immortality in a thoroughly conclusive way, then, seems to be engaging the attention of a

* From the New-Church standpoint there are grave difficulties here; since spirits perceive ideas and not words.

group of personalities in the spiritual world as well as a large number in the material world. So far as we are aware, there is no evil intent in all this on either side (in the work carried on by the Society for Psychical Research); in fact, we can give reasons for believing that the whole undertaking is under the Divine Providence in a sense other than that of a permission. For if, as Frederic Myers said not long before his death, "it has been doubt as to the value of life and love which has made the decadence of almost all civilizations" (p. 2), and if their value can be demonstrated only by proof of the survival of personality and its continuance under satisfactory conditions in the spiritual world, then such proof is of vast importance to the shaky civilization of our day; and Gladstone was not far from right in affirming the work of the Society for Psychical Research to be the most important work being carried on anywhere in the world at the present time.

But does the evidence secured in this way warrant inferences of an attractive sort as to the life after death? Miss Dallas replies in the affirmative; and in the concluding chapter of her book she deals with this aspect of her subject. Not only does the personality with its individual characteristics continue, but its fundamental interests persist; moreover interest in higher things tends more and more to displace interest in lower things. Love and friendship for those left behind continue unabated; moreover, the persistence of love and friendship assures the reunion of loved ones and friends hereafter; and this assurance "affords not only comfort in bereavement, but a powerful incentive to loyalty, endurance, and all the nobler fidelities that make life worthy. . . . This conviction ought to produce a great change in men's thoughts of death and in their funeral customs. (P. 139.)" Moreover life hereafter is of a higher quality than is usually conceived; and in this connection our author at the close quotes from Browning's "Abt Vogler," as follows:

All we have willed or hoped or dreamed of good shall exist
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

Let not us of the New Church, with the wealth of revealed teaching concerning the other world, belittle these imperfect results of the efforts of worthy people contending with such important problems for the good of mankind. The "doubting Thomas" class is a large one in this age, and rightfully so; and the original doubting Thomas was an apostle of our Lord and Savior Jesus Christ.

B. A. WHITEMORE.

"BERGSON AND RELIGION."*

THE religious significance of Bergson's philosophy is one of the problems of modern critical and constructive thought. There has always been more or less of a contrast, at times a sharp opposition, between reality for thought and reality for emotion. Reality for thought is either logical system or a permanent hard and fast background, the residuum of analysis; reality for emotion is a unitary body of feeling. Both of these types of reality tend in the process of reflection and definition to become more and more universal; the notion of substance on the one hand, and on the other the notion of an undefinable Source of feeling and emotion, the mystic Being, the "One" of Plotinus. Religion has wavered between these two aspects or contrasting forms of reality; God is the one eternal substance, or He is universal, undifferentiated will. In philosophical terms, the one idea is the product of intellecticism, the other of voluntarism.

Now the significance of Bergson's philosophy hinges on the issue between these two tendencies and systems; and his chief merit as a critical philosopher is that he has pushed intellecticism to its logical extreme and exhibited its legitimate outcome; while he has put voluntarism on a scientific and metaphysical basis of great solidity.

Bergson began his philosophical investigations with a critical and penetrating study of intellectual operations, and

* *Bergson and Religion*. BY LUCIUS HOPKINS MILLER. New York: Henry Holt and Co. 1916. 286 pp., 12 mo. \$1.50 net.

centered his effort upon the interpretation of our experience of time and of free will. The immediate data of consciousness appeared to him as the result of this investigation to be a continuous flow of mutually interpenetrating states or qualities of experience, a flow which he identified with our direct apprehension of the time flow; the work of the intellect is to take snap-shot, cinematographic, instantaneous views of this flow, and the result takes the form of our space experience. This line of investigation was carried further in the attempt to reconstruct our conceptions of matter and memory. Here he verged on a behavioristic or materialistic theory of consciousness; but introduced the idea that the biological organism is a limiting receptacle of inflowing vitality, and interpreted matter as a sort of devitalized and obstructive product of life.

This opened the way to a thoroughgoing review of biology and of biological evolution. The theory of consciousness as at bottom a continuous flow of life led to the conception of a universal Vital Impetus pushing through the biological series and finally organizing itself in the free and rational agent, man; this is creative evolution.

At this point, and especially with Bergson's philosophy of the Vital Impetus, the book before us begins. The author, Prof. Lucius Hopkins Miller, of Princeton University, shows himself to be a close and appreciative student of Bergson, and well qualified to deal with the essential problems of religious history and of religious experience. His book is well written and quite above the ordinary intellectual level. It would be difficult to present in a brief space the real merit of the discussion, but a glance at the construction of the book and a few comments on the leading points should indicate fairly well its scope and character.

First of all, the author notes the affinity between Bergson and the Mystics; and this of itself obviously carries with it certain religious implications. In fact, any philosophy must have some bearing on religion, just as any religion must have some philosophical significance. "What would be the religious result of a complete acceptance of the Bergsonian

philosophy," is the question to which the author addresses himself.

Bergson's philosophy is in one aspect, the critical aspect, a protest against the extravagances of rationalistic absolutism and scientific determinism, both of which are phases of the intellecticism which he exposed in all its bareness. The primary function of the intellect, according to Bergson, — and here he squints towards behavioristic theory, — is to prepare for action; but it also serves to interpret and direct intuition; this is the constructive side of his treatment of the intellect. These considerations the author brings together in Chapter II, entitled "Bergson the Protestant," immediately after the "Preliminary Observations" of Chapter I. The religious value of the protests considered is that they prepare the way for constructive treatment of belief in spirit, and in the reality of the soul. For Bergson sets the reality of spirit over against matter in a way that is fundamental for religion as well as for metaphysics; and a well-founded belief in spirit is a stepping-stone to belief in God.

Readers of F. H. Bradley are familiar with his powerful indictment of the power of thought to attain reality; and the reality which he conceives and attempts to define is after all just postulated as a justification and fulfilment of thought, but only as the actual achievement of a transcendental process.

For Bergson also, as we have seen in his protest against intellectualistic absolutism, thought is equally incapable of grasping reality, except in transformed bits, snap-shots. Our next inquiry, therefore, is stated in Chapter III, "How Do We Know Reality?" The answer in brief is, We know reality in instinct and intuition; these are processes or achievements of life, and in them we have direct acquaintance with reality — though with special characters and bits of reality. Both instinct and intuition are kinds of knowledge, but immediate, not relational and abstract knowledge; we have then in instinct and intuition genuine, though fragmentary, knowledge of reality. In religion this instinctive and intuitive knowledge takes the form of faith, faith in God; and our

real knowledge of God, according to Bergson's philosophy, is not so much the body of concepts and propositions which we believe to be true about God, but the insights we have in religious experience into the character of God.

But the shocking and debatable feature of this philosophy in its religious aspect is the implied idea of a "growing God." A growing God would be not merely incomplete, finite, but would be by nature eternally unfinished, in the making; of Him we could no longer say "the same yesterday, today, and forever," we could never know just what He is, nor what He might become; our faith in Him would be uncertain, never established, never abiding; such a faith might be living rather than dead, but its life would be intolerably restless and anxious. The idea of a growing, finite God is evidently abhorrent to the religious consciousness, and a dangerous plaything for immature and re-actionary minds. The germ of this idea lies in Bergson's conception of life, as a primordial Impetus, *élan vital*; this vital impetus under the figure of an immense undifferentiated mass is thought of as pushing its way into and through the world of organisms, branching variously as it goes and succeeding best in the direction of the winged insects and the rational man. The author in his fourth chapter, entitled "Creative Evolution," labors that Bergson is in harmony with the best religious thought; but he has to admit that Bergson's theory of evolution makes God also the subject of evolution; he does not observe, however, that Bergson's thought is profoundly materialistic, and so his God would be an evolving mass.

From this point on, however, in the chapters on "Intuition and the Primacy of Spirit," "Individual Freedom," and "Immortality," the task of identifying the religious elements in Bergson's thought on these subjects is comparatively easy; and this the author does with a high degree of success.

On the whole the book leaves the reader with a decided impression that Bergson's religious significance touches the most vital and fundamental concerns of human life, and that in all probability he will in time enter the field of religious

discussion with the same clarifying and constructive thought that he has already brought into the field of philosophy.

To the reader of Swedenborg, Bergson's philosophy, and especially his conception of the Vital Impetus, in spite of its obvious materiality, suggests a comparison with the doctrine and concept of love, which everywhere pervades Swedenborg's writings. We cannot but think that if Bergson would revise his theory of Creative Evolution with the concept of love as his fundamental principle, and would begin with a process of distinction, specification, and self-representation, instead of a process of branching out from a homogeneous flowing mass, he would escape the materialistic implications of his metaphor, and would enter the realm of a genuine spiritual philosophy.

LEWIS F. HITE.

"PSYCHIC TENDENCIES OF TODAY." *

THE extended title of Mr. Martin's "Psychic Tendencies of To-day" tells the reader that this book is "an exposition and critique of New Thought, Christian Science, Spiritualism, Psychical Research (Sir Oliver Lodge), and Modern Materialism in relation to immortality." It proves to be just that, with commendable brevity. The author starts out with brief reference to the psychic movements of past centuries, to show that they followed in the wake of philosophical systems that failed to satisfy the spiritual wants of the people. So our modern occultism arose in an age of doubt occasioned by the same failure of philosophy and religion. It sprang up as a reaction against the scientific materialism of the first half of the last century. The spiritual nature of man rebelled against the philosophy of natural science which then threatened to overthrow all religious faith. And because the church had only a God of wrath and a materialistic conception of immortality to offer in rebuttal, and because

* *Psychic Tendencies of To-day.* By ALFRED W. MARTIN, A.M., S.T.B. New York: D. Appleton & Co. 1918. 168 pp., 12mo. \$1.50 net.

the old school of medicine was as unenlightened as the old school of religion, there were multitudes ready in 1876 to give attention to Home's "Lights and Shadows of Spiritualism," then just published, to Mme. Blavatsky's "Isis Unveiled," and to Mrs. Eddy's teachings of Christian Science. Also about that time Sir William Crookes and Mr. Frederick W. H. Myers began their investigations of spiritualistic phenomena which led to the formation of the Society for Psychical Research. After giving a good, although brief, description of these movements, and crediting each with what seems useful, he offers what he believes to be an impartial judgment of their defects and failures. On the healing side his criticisms are pretty nearly summed up in the words, "It affirms the power of mind over body, but it refuses to admit the opposite truth." He quotes Dr. Horatio W. Dresser as saying that "New Thought leaders no less than Christian Scientists are in need of more physiological knowledge"; and he calls attention to the fact that the death rate has not decreased in the classes of diseases which would seem to be especially amenable to mental healing, though it has greatly decreased where antitoxins have been introduced, as in diphtheria, yellow fever, etc. Coming to Psychical Research, Sir A. Conan Doyle's testimony to it is first examined and shown to be very superficial and blindly credulous; then Sir Oliver Lodge's conclusions in his book "Raymond" are carefully scrutinized and found to be hardly less so. That Sir Oliver Lodge himself considers three propositions established by this and other writings on psychical research, is recognized. The three are: 1st. They who have died continue to live; 2d. They who have died continue interest in those left behind; 3d. They who have died are willing, and under certain conditions able, to communicate with those left behind. All these are based on experiences for which, Sir Oliver contends, there is only one adequate explanation, namely, the *spiritistic*. But another explanation equally adequate is immediately found in the Proceedings of the Society for Psychical Research itself for Dec., 1915, where Mrs. Henry Sidgwick suggests that the trance-state of the

medium is "a self-induced hypnosis in which her hypnotic self personates different characters unconsciously (or subconsciously), believing herself to be the person she represents"; then the cases of error, so frequent, are accounted for, and the fanciful and cheap personation of great historic characters, etc. The New Church offers a still better explanation, namely, that mischievous spirits of a low order delight in such personations and deceptions. But the author seems to be quite ignorant of the New Church, for he never refers to it in any way. Swedenborg teaches that such spirits enter into the memories of those to whom their disclosures are being made, and surprise them with the knowledge thus derived. Professor Martin says, "The brain may be tapped by powerful mediums, below the line of our consciousness of its production of thought and emotion." He reaches the conclusion that nothing purporting to come from the dead is yet worthy of acceptance as proof of their continued existence. But, he adds, we dare not say that nothing ever will come. He then turns to a better way of reaching belief in immortality, saying,

Happily, however, for us all, we can acquire assurance of the reality of the immortal life without resorting to ouija-boards or to mediumistic seances. The fact is that our one *ultimate* ground for faith in the persistence of our essential selfhood is subjective and ethical, rather than objective and experimental (pp. 102-3).

The book then closes with a discussion of Modern Materialism and Rebirth of the Immortal Hope. He presents the common ethical argument for immortality. He shows that neither the materialist nor the evolutionist has furnished any evidence that invalidates faith in a future life. His conclusion is that "There can be but one reasonable and satisfying view of our earthly pilgrimage. It is that of a process of growth, upward and onward endlessly toward the ultimate Ideal." The New-Churchman knows how much better off he is than those who have to live on such a meagre hope of immortality as this; but even this is better than nothing.

H. CLINTON HAY.

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CHRIST THE NEED OF THE HOUR.

BY THE REV. EVERETT K. BRAY.

I AM the way. . . . No man cometh unto the Father but by me": so solemnly declared our Lord Jesus Christ. "This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," declared Peter to the Jews. And because of the conviction and fervor and power with which he and John asserted these truths, even the Jews could not resist them. "They took knowledge of them," we read, "that they had been with Jesus." They had found "the way"; and by the "name" that saves, they were living and working.

It was this absolute trust in Jesus Christ, and Him alone, that gave to the Apostolic church its pentecostal power. To them, His was a "name that is above every name"; and they believed with all their being, "That at the name of Jesus every knee should bow, of those in heaven and in earth, and under the earth, and every tongue should confess that Jesus Christ is Lord." In that faith they lived; in that faith they testified and preached, until pagan thrones stood trembling and pagan doctrines crumbled, until sinners left their sinning and scoffers turned to martyrs, until myriads of myriads of souls knew by conversion and consecration the truth of all that was proclaimed, knew within their own

experience the holy Presence and the precious guiding saving power of the risen Jesus. "I know Whom I have believed," they said; and "I do all things through Christ Who strengtheneth me." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Then, truly, "God was in Jesus Christ reconciling the world unto Himself." And the world paused in its pagan madness, and gave Him audience.

But what shall we say of today?

Do we believe in Him today as they believed in Him then? Is there the same unequivocal outspoken declaration of Him by all of the universal Church which bears His name, that there was then? Alas, alas, No! Today there is in many quarters questioning, doubt, apology; and all too often in the message of those who have taken upon themselves the awful obligation and pledge to declare Him to the people, we find feebleness and qualification and hesitancy,—a faith cut asunder with "may be," and "perhaps," and "if"; and even, in places, an outright denial. "*May be* Christ was actually Divine, in all the fullness that He claimed; *but perhaps* He exaggerated some points." "*If* we could believe all the miracles that are attributed to Him in the Gospels we should be glad; *but*, owing to our advanced learning today, we cannot; the Virgin Birth, for one thing, is utterly impossible, and we believe must be the fiction of the over-zealous imagination of His early followers." Such is the implication, even when not the open avowal, of much that comes today from the lips and the pen of alarming numbers of those who "stand in the holy place," pledged to preach, and therefore by earth and heaven expected to preach, "Jesus, the Savior of Men," Jesus, the Word made flesh, Jesus, our Lord Immanuel.

But when these fail, what shall we expect to become eventually of the sheep whose shepherds so manifestly know not where they are going? I do not say this in condemna-

tion or accusation; I am stating a condition, simply. It is a condition that exists, and that the Church must frankly face. Men are doubtless honest in their doubts and in the qualifications which make their message a half-apology; but this hurts the more the power of the hold of the Gospel with the people. "If the teachers are doubtful," say they, "of half of their message today, who knows but that they may even doubt the other half tomorrow? And why should we take them so seriously, since we have enough that can occupy our time in the things that we really know? Why bother about this religion, if it is so uncertain?" This, sooner or later, becomes the reasoning of the common people, where their leaders have lost their way.

Hand in hand with this weakening in the preaching of Christ has come an increase in the preaching of popular topics of the day; and this supposedly to please and hold the people. But there never was, we believe, a greater mistake. What the people lose interest in is the dilution and apology, and not the Gospel; and what they want and hunger for is the full Gospel and all the Gospel, and not topics of the day. Every subject under the sun is being preached from the pulpits of Christendom; *every* subject, —when there is just One Subject to which they were dedicated: the Word of God, and that Word made flesh. Our Sunday sermon topics are laid out for us by every public-spirited body, from the National Government down to the Woman's Auxiliary of our local city, and even, on occasion, by some enterprising Home Building Association or philanthropic Life Insurance Company!! It is simply taken for granted that we are waiting to preach anything and everything but the one thing it is our supreme commission to preach,—everything but Jesus Christ, through Whom alone is salvation, through Whom alone is growth and prosperity and happiness in the life-eternal.

There may be many reasons for this falling away in many quarters; but there are two, which, it seems to me, must stand at the head of the list. In the first place, there is the strongly entrenched supposition that the facts of natural

science disprove the spiritual claims of the Bible, and place them in the category of impossibilities; and that, therefore, all records of the supernatural are only so many myths, so many fictions of over-wrought imaginations. In the second place, there stands the disconcerting fact that Christ has not made His Second Coming in the flesh, which Christians have so long expected, and counted on to make, the one incontrovertible proof of Christian truth.

So when the oracles of worldly learning thunder from their place of might the edict that material science has written the last word in the doom of all that is supernatural in Christian faith, the faithful ones still waiting for His Second Coming in the flesh can meet the challenge only with the claim: "Our proof is yet to come"; and because of this, and because they cannot bear the taunt which echoes back, one by one the faithful ones grow silent, and the name of Christ lies dead upon their lips. Like Nicodemus, they only come to Jesus "by night," for fear of those who will call them credulous, and laugh at their lack of "learning."

Accordingly the name of God is coming to be more upon the lips of Christians than is the name of Christ. There is a sound of freedom and distance about the name of God, and an accepted indefiniteness and unknowableness, that, even by most of the oracles of worldly learning, lets that name pass unchallenged. But there are those who are even coming to feel that they should not mention the name of God even without carefully qualifying and naturalizing their definition of the word, lest some one should challenge the soundness of their learning, and look upon them as naive or primitive; and, hard as it is to believe, these still call themselves teachers of Christianity!

Paul warned against this at the very beginning of the Christian Church: "Beware," he said, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. For in Him dwelleth all the fullness of the God-head bodily."

Now, if any man thinks that he can separate the religion

of Christ from Christ Jesus Himself, he is mortally mistaken. What has made the teaching of Christ vital to convert and transform and lift the souls of men has always been Christ Himself,—“the same yesterday, today, and forever.” His are the “words of eternal life” because He is Himself “the Word.” He is the power that saves, and not His system of morals and ethics and theology. His final commission to His disciples to preach the gospel over all the world to every soul, was made a vital, living thing by His unqualified assurance: “Lo, I am with you always”; and “all power is Mine, in heaven and in earth.”

And when men or nations or churches forget and leave behind this soul of the gospel, and try to go on with the rest of it, they have only a form without the life, an engine without the power,—and the downward grade is the only one that they can take.

The individual, or the religious society, or the church, that gets away from the name of Jesus, grows spiritually cold, and becomes eventually a light without a flame, a denatured faith that lacks a soul. Denying His Deity in order to assert that “we can all be Christs,” does not, as is intended by its advocates, lift us up; for, instead, it only brings Him down Who in being “lifted up” only, can draw all men unto Him. His power is not in being made a man, but in being, as He is, “God manifest in the flesh” (1 Tim. 3: 16), the infinite Father Himself made known to men, and called “the Son of God.” “For as the Father hath life in Himself, so hath He given to the Son to have life in Himself”; and he that sees and knows and serves the Son, even the Lord Jesus, sees and knows and serves the Father, even the infinite God who dwells within Him. For such is the mercy of infinite Love, such the plan of infinite Wisdom, that the “unknown God”—and otherwise unknowable—draws near to us, and dwells with us, in Jesus Christ.

And this is the truth that must come back to the world,—“which we have loved long since, and lost a while.” There is no other Way, no other name whereby we must be saved, no other approach to the Father but through Him.

Christ no longer delays His Second Coming; He has come already: but not as He was expected,—not any more than His first coming was as men expected. Even as at that first coming, He came “a Light into the world,” and the world knew Him not,” and “His own received Him not,” so now He has come “a Light” again, the Light of His own glorified Person “in the clouds” of the letter of the Holy Word, and in the clouds of the honest questions in the minds of men. And to every soul who so anew has seen Him, and known Him, He has come indeed, “with power and great glory.” To those souls there can be no more doubt. They have been “shown plainly of the Father.” They “know Whom they have believed,” and that He is “with them, their God.”

This Second Coming is essentially a coming as “the Light,” the light of His own Divine and glorious Presence, breaking and rolling back the darkness of human misinterpretation and misunderstanding of His holy message in all the Scriptures. It bids us read again the Scriptures, in a brighter light than men have read them in before; to read them in the light of the Gospels’ fullest, highest claims, and let the recorded words of Jesus tell us *all* they will. It bids us dismiss our pre-conceived, man-taught, theology, and read anew the Holy Word in the light of the revolutionizing declaration of Jesus, that within the Scriptures,—through Moses and Psalms and Prophets,—there runs a testimony concerning Himself.

If we have willing hearts, and give heed to this message of the Second Coming, we are soon given, as were the two on the road to Emmaus, “an opened understanding,” so that our eyes “are opened,” and we know the true meaning of His words, and of all the Word; know that He never intended to come again in the natural body, that indeed He explicitly taught, when His words are rightly weighed, that He would not do so. So likewise we come to see that the real teachings of the Scriptures are not in any way in conflict with the facts of science; but, on the contrary, they are in perfect harmony with them,—the only conflict in the past

having been between false *deductions* from the facts of science and false *interpretations* of the meaning and the purpose of the Scriptures.

Read the Scriptures in the light of their highest claims, and Christ Jesus will come again to His own; His Second Coming will be a demonstrated fact, and He in all His saving power will call the world again to repentance and to newness and wholeness of life.

This is the need above every need of the world's present hour. External restraints are being thrown to the four winds; government superimposed from without is rejected, and government from within is the significant alternative. Government by the people is of necessity fundamentally government from within; and if the people are not right in their hearts, then woe betide the political and social government that they may erect. However perfect it may be in form according to theory, it cannot, by any law of earth or heaven but work out corruption, if corruption rules in the hearts of those who make and keep it. Let this truth be known from occident to orient and from pole to pole: There is no safety for the world, no righteousness, no justice, and no peace, save in the name and strength of Jesus Christ our Lord. Today, as in apostolic times, with individuals and societies and nations, "There is none other name under heaven given among men whereby we must be saved."

Brotherhood is a name upon all lips today; but let no one be deceived to believe that the millennium is here because of that. For unless brotherhood is actually in the hearts of men, it cannot be in their society; and self-interest cannot put it there, neither can morals or ethics put it there; nothing else can do it but the "love of God in Christ Jesus, our Lord." Sacrifice is the price of brotherhood; every one must bear some cross to make it possible; patience is its guarantee, for brothers must bear with brothers as souls that must be reached and helped,—that must be won and saved for the Father's kingdom. And there is no power in earth or heaven that can put and keep this spirit of sacrifice

and patience in the souls of men, but the accepted presence of the Lord Jesus in their hearts.

This is no time for temporizing, or for asking or caring what the world may think of us. It is the time to face the world, with just one thought uppermost,—the thought of its overwhelming need of the Savior Christ. "I am not ashamed of the gospel of Christ," said Paul to the cynical smile of Rome, "for it is the power of God unto salvation to every one that believeth." And just thus boldly the message must be proclaimed to all the reckless world today. And this is the message:

There is one God; and that God is Jesus Christ in His glorified Humanity; as soul and body and life-activity make one man, so Father, Son, and Holy Spirit make one God, one Divine-Human Person. The only way that we can conceive of God, and all that we can ever here or in heaven know of Him, we see in Jesus Christ; for in Him alone is God made manifest to us. No man on earth or in heaven can ever come to the Father but by Him, and he that sees Him and comes to Him, sees and comes to the Father,—for Father and Son are one as soul and body are one in man.

Listen to this message, O heart of man; listen, O world in your need today; and heed the Christ that yearns for you, the Christ that calls to you, to come to Him and live,—as you have never lived before. Pause in your mad conceits, O learned ones; stop in your recklessness, O you who are losing the race, and you who are wretched and faint. Fall to your knees before Him, as did the three on the mount of the Transfiguration, and as did John in Patmos. See, see the infinite God in infinite Love and glory, pouring Himself forth to you through the face of the glorified One; see those arms of power in tenderness outstretched to bless you, and to lift and lead you. Make the great surrender; give yourself to Him without one wish held back; let Him take you, where you are, and make you and do with you what He wills; give Him the right-of-way in all your heart and

mind and life: and all contrary things you then will count, though gained, as loss.

And there, when He comes and touches you, and says, "Arise, be not afraid," you, too, will see "no one but Jesus only"; and the voice will come again, as convincingly as it came to John of old, "I am the First and the Last; I am He that liveth, and was dead; and behold I am alive forevermore." "I am Alpha and Omega, the beginning and the ending . . . who is and who was and who is to come, the Almighty."

Then go to your place in life; go while He leads the way; go, with His hand upon you, and tell the gospel to every creature, and work it out in the world around you; tell it by word and by deed and by the newness of life that is in you: that "The LORD GOD JESUS CHRIST reigns, Whose kingdom shall be for ages of ages"; and that He calls you to follow in His train.

This is the song and the gospel of heaven. Let us, by His grace and power to save, make it the song and the gospel of earth.

"Even so come, Lord Jesus."

EVERETT K. BRAY.

THE SPIRITUAL BODY.

BY THE LATE REV. FRANK SEWALL, D. D.

THE joyful note of the Easter message, "He is risen," is taken up some thirty years after that sublime event by the Apostle Paul in his letter to his mission circle at Corinth, in which he discusses our Lord's risen body as the great fundamental fact of the Christian faith and hope, and therewith the subject of the kind of body in which men shall rise from the dead.

It is a very remarkable fact that the doctrine he there declares regarding our resurrection-body, is the one that the Christian Church afterward in its formulated theology for centuries has flatly denied; and yet this passage from Paul's letter has been the stated Scripture lesson in the burial service of the Anglican Protestant Church, and has been read over the graves of dear ones of thousands and millions of grieving people seeking consolation from the Word of God. The consolation is there in Paul's answer to the question, "How are the dead raised up? With what body do they come?" "It is raised," he says, "a spiritual body"! For "there is a natural body, and there is a spiritual body."

In direct contradiction to this,—the earliest Christian doctrinal statement regarding our resurrection, following our Lord's own words in the Gospel,—the preachers have for centuries past gone on teaching that it is the *natural*, the material, and not the spiritual, body that is raised. Whatever they have known or not known about the spiritual body that Paul declares is raised, they have insisted, with the most narrow and rigid purpose, on the resurrection being that, not of a spiritual, but of a natural, a material body. Such have been the representations in Christian art, in song, and in commemorative monuments for practically

all the years of Christian teaching up to the dawn of the new dispensation and the gospel of the New Church, which not only restores the assertion of the spiritual body, but gives us definite knowledge of what the spiritual body is.

The clinging to the dead body in the old Christian theology, is like the clinging to the letter of the Gospel regardless of its "spirit." This, though "it killeth" when clung to in opposition to the clearly revealed spiritual truth, still, we are taught, in the Divine Providence has served to preserve some sort of faith in man's life after death, in those minds whose conception of life and its reality is so gross as to identify these only with matter; so that if they did not believe in a material body after death, they would reject all belief in life after death whatever. It seems to have been permitted in the Divine Providence for men to interpret the language of the Gospel in this material way, and especially to base their faith in a material resurrection on the statements of the two great universal creeds of Christendom—the Apostles' Creed and the Nicene Creed; so that there are thousands of people today who hold that to renounce the belief in a resurrection of the material body is to renounce the creed itself. But, a little examination will show how erroneous this interpretation is. It would be positively offensive to any just principle of interpretation to hold that the framers of these great creeds were ignorant of Paul's teaching—of Paul's definition, the first one, as I have said, ever to be given of the resurrection; namely, that it is raised a "*spiritual* body." The Apostles' Creed declares a belief "in the resurrection of the body," and the Nicene Creed in the resurrection of "the dead." Note that the Nicene Creed does not say "the dead body." It speaks of those who are dead in having passed from earth to the life everlasting. Now seeing that the Apostles' Creed declares "the resurrection of the body," and Paul the Apostle declares that the body that is raised is a "*spiritual* body," is it not altogether an unnatural—a forced and unreasonable position to hold, that the Apostles' Creed teaches a resurrection of the material body?

The grossness of this error becomes only the more apparent when we examine Paul's argument for the belief in the resurrection of our bodies at all. Paul bases this belief on the resurrection of our Lord's body. "If Christ be not risen," he says, "then is our faith vain."

But our Lord's risen body, while a most real and substantial body, was clearly not a material body. It was not the mortal and corrupt body of the tomb. It was anything but that. It was glowing with life and power and radiance itself. It passed hither and thither in the sight of the believers, and was manifest even to other senses; but without any of the conditions and limitations belonging to a material body. People of primitive minds have conceived of matter as being the only substance; and because they read that the disciples saw and touched the Lord's body after the resurrection, therefore they conclude it was a material body. But our Lord's risen body was a substantial and glorified and Divine body; and those who saw it, saw it with an opened spiritual vision.

What they saw was no longer the spirit veiled in the form of mortal, corruptible matter, but Spirit in its very reality as Divine Substance. To have held that our Lord's risen body was one still confined to the limitations of space and time,—a mere mortal, corruptible body,—would really have been to deny our Lord's resurrection altogether, and to call Him back to earth and its perishable, vanishing delusions.

There is vastly more, too, in Paul's doctrine of our Lord's resurrection than the commentators seem to have discovered in their discussion of this verse of Paul's epistle. You will notice he says:

If Christ be not risen, then your faith is vain, and ye are yet in your sins. . . . If in this life only we have hope in Christ, then we are of all men most miserable.

Does not this mean that our Lord's resurrection opens to men's fealty the reality, not of matter and earth, but of a spiritual world, and of a real life out of or above the

material body which is put off? And does it not mean, too, that if our Lord's victory over the hells was naught,—if he fought for us in vain,—if his cries that "It is finished," and that "I have overcome the world" were false,—in short, if this was all a delusion, then men remained still in their sins, without a visible and all-powerful Redeemer and Savior in whom they might believe as not having lived for a time, in this life only, but as living forever in His risen and glorified Divine Humanity, the One God to whom "belongs all power in heaven and on earth."

Seeing thus how positive and how logical is Paul's teaching of the spiritual body and the spiritual world, let us consider briefly what is that spiritual body which the Apostle so positively asserts is the body that is raised.

That men have spiritual bodies in which they live after death, is abundantly shown in the Scriptures, where there is not a single instance of men appearing, whether in the form of unknown angels, or of those prophets and others who were recognized, but what this presence was a bodily presence, and not that of any fading shadow or ghost or other unhuman being. But apart from these abundant declarations of the revealed Word in regard to the spiritual bodies of those in the other world, we have the conclusions of reason itself from all that we know from our own consciousness, and from the results of the study of man's mind-body, that our only real bodies are spiritual bodies, just as the only real man in us is the spirit, and not the flesh and bones we here wear.

This doctrine is set forth so lucidly by Swedenborg in what he teaches, not only from his profound knowledge as a physiologist and an anatomist, but also from "the things heard and seen" by him in the spiritual world, that we cannot do better in answering the question "with what bodies do they come," than to quote him directly. Even the statements so familiar to New-Churchmen will profitably bear the calm reflection, the most searching reason, of repeated study. In our ritual this passage has taken the place of that "faith once delivered to the saints" by the Apostle Paul in

the fifteenth chapter of his first letter to the Corinthians. We may keep this comparison in mind.

The Doctrine of the Resurrection.—Man is so created, that as to his internal he can not die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies: but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. The internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world: he leaves that when he dies; nor does he ever resume it.

This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

The life of man after death is the life of his love and the life of his faith; hence such as his love and such as his faith had been, when he lived in the world, such his life remains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbors as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

That man lives after death, the Word teaches, as that God is not the God of the dead, but of the living, *Matt. xxii: 32*; that Lazarus after death was taken up into heaven, but the rich man

cast into hell, *Luke* xvi: 22, 23, and the following verses; that Abraham, Isaac and Jacob, are there: that Jesus said to the thief: "This day shalt thou be with me in Paradise"!

That which is material does not live of itself, but only that which is spiritual: therefore whatever lives in man is his spirit, and the body only serves this, as an instrument is subservient to a living, moving force. Since then every thing that lives in the body, and, from life, acts and feels, belongs exclusively to the spirit, and nothing of it to the body, it follows that the spirit is the real man: or, what is the same thing, that man considered in himself is a spirit, and that the spirit is also in a form similar to that of the body; for whatever lives and feels in man belongs to his spirit,—and everything in him, from head to foot, lives and feels. Hence it is, that when the body is separated from its spirit, which is called dying, the man still continues to be a man, and to live.

When the body is no longer able to perform its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the motions of the lungs and of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for man himself lives. It is said that man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man. Hence it is evident that man, when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense, signifies resurrection and continuation of life.

And when man thus passes from the natural into the spiritual world, he takes with him all things belonging to him as a man except his earthly body. For when he enters the spiritual world, or the life after death, he is in a body as he was in the . . . natural world: and, to all appearance, in the same body, since neither touch nor sight can detect any difference. But in reality his body is spiritual and thus is separated and refined from the things of earth; and when what is spiritual touches and sees what is spiritual, it is just the same to sense as when what is natural touches and sees what is natural. Hence when a man first becomes a spirit, he is not aware that he has deceased, and believes that he is still in the body which he had when he was in the world.

A human spirit also enjoys every external and internal sense which he possessed in the world. He sees as before; he hears and speaks as before; he smells and tastes as before; and when he is touched, he feels as before. He also longs, wishes, thinks,

reflects, is affected, loves, and wills as before. In a word, when a man passes from one life into the other, or from one world into the other, it is just as if he passed from one place to another; and he carries with him all things which he possessed in himself as a man, so that it can not be said that man after death,—which is only the death of the earthly body,—has lost anything that belonged to himself.

With these clear and logical statements before our minds, which everything in physiological and psychological science goes to confirm, we can certainly understand more clearly that which Paul did not undertake to define before his hearers; namely, What is meant by a “spiritual body”? This, indeed, was a term which brought little light to early Christian minds, as is evidenced by the entire ignoring of it in the materialistic conceptions of the resurrection which prevailed through the early and the dark ages. Men in those days could think of no real resurrection other than that of a coming up of the flesh and bones out of the graves, and finally of all these bodies in some mysterious manner occupying this limited planet after it should have been consumed and made over.

It is inconceivable that in these days or in the future these materialistic conceptions can be restored or prevail among the intelligent. It is interesting to observe how steadily and gradually the conception of spiritual substance—of a spiritual body and a spiritual world—is spreading like the peaceful dawn of a new day, of a new age of Christian faith over our world; and how, in the light of the new revelations now given to mankind, the ancient, the first Christian, doctrine of the resurrection—that of the “spiritual body”—is being restored, no longer to an uncertain and clouded and vanishing regard, but to the firm assurance of rational faith and spiritual conviction.

Surely in these changed attitudes of the mind of the masses toward things spiritual we cannot fail to see the influence of the Heavenly Doctrines, tending to the “making of all things new, and the passing away of former things”! May it prove in the whole Christian Church the

dawn of the new Easter,—the new and higher realization of the actuality and the glory of our Risen Lord, and the possibility of our daily resurrection in Him to higher and more heavenly living!

FRANK SEWALL.

THE NEW CHURCH ON THE DEFENSIVE.

BY THE REV. PAUL SPERRY.

THERE appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. (Rev. xii: 1-8.)

In explanation of this passage Swedenborg says that the woman signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. She travaileth with the nascent doctrine of the New Church, and is pained from its difficult reception on account of resistance from those who are meant by the dragon. The dragon, those who are against the two essentials of the New Church, insane from falsification of the truths of the Word, and arrogant with power, stands ready and eager to extinguish the doctrine of the New Church at its birth. But the child is caught up unto God, protected by Divine Providence against profanation. The New Church flees to the wilderness of obscurity, finding habitation among the few in the world who receive her teachings, while preparation is being

made for a wider reception by many, and while the Michael hosts of those who cherish the two essentials of New-Church faith are fighting to drive off the dragon assaults of those dominated by the falsities of the former Church. The dragon is cast out of heaven into the world of spirits, midway between heaven and hell.

All those who are in that world communicate immediately with men on earth; consequently the dragon and his angels, with those who are in falsities and hence in evils from the received heresy of faith alone. (*Apocalypse Revealed*, n. 552.)

It is of practical importance to those of us who desire to be New-Churchmen, to see some application of this spiritual picture to historical events; to find out whether the dragon has met his ultimate overthrow here on earth, or is still vigorously opposing the coming of the man-child, and threatening the woman in the wilderness. Is the New Church on the defensive now, and must it realize the jeopardy in which it now stands, and seek with Divine assistance to protect itself? There are but two possible answers; which is right? In n. 833 of the "*Apocalypse Revealed*" it is said:

All the interiorly evil who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church.

Has that infestation now ceased, or is it still continuing here in the world? N. 560 says that the "dragonists in the world of spirits after being cast down, immediately began to infest the New Church on account of its doctrine." N. 565 says, "they endeavored in vain to destroy the New Church." Have they given up the effort on earth? The great battle of Armageddon, treated with such emphasis in Revelation, is interpreted for us as signifying "the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from the love of dominion and super-eminence." Are there not many evi-

dences that the battle is still in progress, and the combat at a violent stage? And is the ultimate security of the New Church on earth assured until many more clashes have taken place? The twentieth chapter of Revelation tells us of further conflict, in which Gog and Magog participate, signifying the action of those in external worship, apart from internal, when "excited by the dragonists, as they spurn every truth of the Church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord." Is the New Church today threatened with such danger; and if so, are we alert to our defensive responsibility?

The subject is here proposed for consideration, because of two errors prevalent in circles of the organized New Church. There are some who believe that the trial is past; that the New Church is not only dwelling in safety in the spiritual world, but that its place in this world is now secure; that it is impervious to attack, and that its triumph over the dragon is now practically complete, the fruits of victory ready to be gathered and enjoyed. They are right in believing that the "gates of hell shall not prevail against it"; but that it will be and is being attacked, must not be forgotten. There are some others who believe that we are in the very midst of the conflict now; that because errors still linger in the religious thinking of many people, therefore they must be attacked by the New Church; that we who accept the rule of the man-child must take the offensive against those not in agreement with us. A third attitude will be that assumed here; that the conflict still continues, and the New Church is threatened by its enemies, but that its proper attitude is not offensive, but defensive. There is practical certainty of the ultimate safety of the New Church, for the Lord affords her His divine protection; but there is work of defense to be done by those on earth who are to be benefited by that protection. There will be watchful care by the angels; there will be defense by the Michael forces of the other world; but men here must co-operate in the defense, or not be partakers of its fruitage. Moses

was protected in his infancy by the Lord, but later had to act in his own defense. The Infant Savior was protected from the slaughter executed by Herod, until the human nature was adapted for use in defense against the attacks of evil. The New Church, while among a few, has been protected by the Lord, and is still protected; but the time is at hand when it must do something for its own defense. In each of the instances the Lord's protection was accomplished, not by open attack, but by withdrawal. Moses in the ark among the rushes was withdrawn from the hostility of his enemies; the Infant Christ was withdrawn into Egypt until they were "dead which sought the young Child's life." The man-child of the woman, seen by John, was caught up unto God; the doctrine of the New Church was withheld from recognition and most vigorous attack by its enemies until the time should be ripe; the woman fled into the wilderness, to signify that the New Church was to be kept among a few, while preparation was made for it to be among many. Who will say confidently that such time of preparation has been completed, and the thousand two hundred and sixty days of the woman's retirement are rounded out? The attacks upon the New Church in the past have sprung from very meagre appreciation of its essential character and doctrine. The future violence against it, as it is more clearly understood and its revolutionary character appreciated, will far surpass what has been. The tragedies which are darkening the pages of our own day's record are in essence parts of this increasing attack against the woman and the man-child. A glimpse of the minor attacks upon the New Church which have taken place in the past, may indicate the intensity of opposition yet to be encountered, when it begins to be among many. Let us look back at the very beginning.

In n. 543 of the "Apocalypse Revealed," Swedenborg writes:

As the New Church is signified by the woman who brought forth, it is manifest that the doctrine of that church is signified by the male child. The doctrine which is here meant is the

Doctrine of the New Jerusalem, published at London, 1758, as also the Doctrine concerning the Lord, concerning the Sacred Scripture, and concerning a Life according to the Commandments of the Decalogue, published at Amsterdam. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. The dragonists who stood about me were from all parts of the Reformed Christian world.

Thus the opposition began. Ten years later we find bitter opposition among the Swedish Bishops against the doctrines published by Swedenborg, and in 1769 resolutions are introduced into the Consistory of Swedish Clergy, by Dr. Ekebon, attacking so-called Swedenborgianism. Swedenborg, in reply, significantly refers to Scriptural passages we have noted, saying,

This together with the rest that is contained in the Dean's opinion may be taken for what is meant by the flood which the dragon cast out of his mouth after the woman to devour her, when she was yet in the wilderness. And it may come to pass that what is mentioned immediately afterwards may likewise take place, "and the dragon was wroth with the woman and went to make war with the remnant of her seed, who keep the Commandments of God, and have the testimony of Jesus Christ."

Dr. Beyer ventured to say that "the ill-will of Bishop Filenius is representative of the persecution by the dragon and the stinging of the locusts in the Revelation." Wherever these doctrines went, soon opposition sprang up, more or less bitter according to the evidences of general interest in their success in attracting attention. And later, wherever the few who accepted the message gathered into groups for the study of it, and worship according to it, there too opposition soon arose with greater or less bitterness. It would be useless to cite many instances here; the history of the visible New Church is full of them. It is true that times have changed since people were expelled from membership in the Presbyterian Church, in 1820, for belief

in New-Church doctrine; since stone-throwing English mobs, in 1824, broke up New-Church services of worship in St. Heliers and Weymouth; since the Emperor of Russia, in 1825, forbade the importation of the French translations of the writings of Swedenborg. The dragon surely does not use outwardly such violent measures as formerly; heresy trials and social persecutions of Swedenborgians do not occur at present; but there is a keener violence against the fundamentals of faith of the New Jerusalem, and it is more widespread and more subtly pervasive, than ever before. We are constantly noticing a certain friendliness of attitude toward our Church as an organization, in keeping with the growing spirit of liberality, and we are seeing a more cordial acceptance of some of the principles of our faith, when they come clothed in generalities; but the dragon still threatens against any public acceptance of the new standards as coming from their real source or bearing the mark of revelation. The book is indeed sweet in the mouth of the public today, but there is a real bitterness when it is taken into the belly. For example, acceptance of the Lord Jesus Christ as Savior and Redeemer is today sweet to the taste of multitudes of people; but acceptance of Him as God, and of His Humanity as Divine, is bitter and repulsive to the conscience of even the nominal Christian world. Such thoughts should not make us pessimistic; they should rather awaken us to a realization of actual conditions, and strengthen our hands for a strong though loving, a vigorous though sane and wise, defense of the fundamentals of New-Church faith, life and worship. We are easily beguiled by the recognition which society accords to our Church as one denomination among many, and misled by the complimentary things which men of standing say concerning some of our literature, until we overlook the essential difference in point of view which distinguishes the old order of thought and life from the new. There are many wolves in sheep's clothing which endanger the safety of the woman in the wilderness. The more concealed are the attacks upon the new rule of the rod of iron in the hand

of the man-child, the more necessary is it that the New-Churchman be on his guard, and ready to defend what he holds dear. "What a man loves he confirms and defends," says the "Arcana."

Does our responsibility end here; or must our defense at times take the form of offensive attack upon the errors that abound, and hence involve us in the initiative of action against those who cling to the teachings of the old order? We have had ministers who found their utmost satisfaction in denunciation of old-church principles and practices; who felt conscientiously that loyalty to their faith required that they vigorously attack all institutions and all customs which are parts of the old régime. Within a year it has been pointed out to us that our early ministers and lecturers fearlessly tried to show up the falsity of those teachings of the old-church bodies, and to destroy their power over the minds of men. A writer says that "in our days the situation has changed. The majority of the ministers and members of the organized New Church take another view of the situation." (Björck, *NEW-CHURCH REVIEW*, April, 1914.) He says further:

Looking back to the time of our grandfathers, when New-Church ministers and lecturers fearlessly assailed the doctrines held in the old church, we find that they were also the times when the organized New Church did grow.

Here are questions both of fact and of interpretation. Much of the history of the Church will show that the deepest impressions upon the world were made by those who rose to the defense of the New Church under attack. The Defense of Swedenborg's Teachings which Dr. Beyer addressed to the King of Sweden was a triumph of real New-Church advancement. It was the letter of Dr. Priestly of Birmingham in 1791, which called forth from Robert Rindmarsh a masterpiece of defense. It was a sense of responsibility for the defense of the New Jerusalem, that inspired Noble's famous "Appeal," which carried New-Church thought into the minds and lives of hundreds, if

not thousands. The great wave of public interest in New-Church teaching around 1841, resulted from the violent attacks upon it by ministers throughout the country. It is significant that at that time there were sixty or seventy in the doctrinal class of the Boston Society. Those of us who believe that just now the New-Church organization is showing more signs of wholesome strength and vigor than for years, should see a connection with the recent necessity of defense against attacks upon the Church and its teaching, in courts of law and in the public press. No church grows spiritually or even numerically in the long run by offensive fighting, but rather by defensive vigor and sacrifice by its faithful adherents; for then the Lord "gives the increase." A closer analysis of the periods of more definite outward growth in the New-Church organization will probably show the causes to have been connected less with attack upon the conditions of the old church than earnest and conscientious defense of the New Church under the misguided opposition of its enemies. Our Lord forewarned His disciples, "the time cometh that whosoever killeth you will think that he doeth God service." It is against this ignorant, often well-intentioned, violence that the New-Churchman needs his surest powers of defense. Attack by us would but increase the enmity, and remove our opportunity to help. Honest defense paves the way for future friendship and mutual understanding.

But we have higher authority than the voice of expediency. The "Spiritual Diary" tells us that "the evil spirits attack, the good only defend" (n. 4139). The "Apocalypse Explained" reminds us that "they who are in falsities always make the attack, but they who are in truths only defend" (n. 734). The "Arcana" suggests that "probity defends itself" (n. 4237), and declares that "a celestial angel never fights" (n. 6365). The Divine example is similar; for the "Arcana" says that "the Lord never began combat with any hell, but the hells attacked Him" (n. 1683). Each of us knows the thrill and impulse to action which comes from reading of an attack, unjustly and unfairly

made, upon the truth of the New Church. For one who truly loves the New Jerusalem, there is a like thrill in realizing the unconscious antipathy of the present world to New-Church principles, and in coming to the defense of those principles genuinely and lovingly, so that the opposition may be won over to a friendly acceptance. It is this atmosphere which begets vigor and growth in the Church, and calls for a truly Christian heroism, far more than any summons to carry the warfare into the enemy's country. But will it be necessary for the New Church to provoke attack in order that it may defend? Surely not; it is under attack every hour of the day; and like a regenerating individual, the further the spiritual advance of the Church, the more bitter the hostility with which it must cope. The present New Church inherits conditions of defeat from the past which it is called upon to turn into victory; like a general who is called to lead an army in the midst of retreat, and saves it from a disastrous rout; like an honest executive called to rescue from ruin a railroad that has suffered from years of brigandage. The New Church is not called to win its place in the world by offensive measures; it has sole right to the world by inheritance. But the vineyard is in the hands of unfaithful husbandmen, who say to each other, in effect, "This is the heir; come let us kill him, and the inheritance shall be ours." If one be sensitive to the real distinctiveness of the New Church, he cannot look about him anywhere without discovering violent attacks by the prince of this world against the principles of the new order. He will see ignorant people profaning the Word of God, and scholars violating its sanctity; he will note common opinion slighting the Lord Jesus Christ, and learned criticism blaspheming Him; he will observe the sanctity of the marriage relation being violated in action by the multitude, and outraged in ideal purity by self-intelligent theorists; he will find the Commandments transgressed by the every-day habits of his neighbors, and hear them disparaged as obsolete and impracticable by the intellectual disciples of the dragon. In fact every principle which we are taught to

recognize as essential to the New Jerusalem, is under attack at this present time in the world. Yet it is not the error we are to combat, but the truth we are to defend. Though the outward acts of both methods look similar, yet their spirit is entirely different, and the results widely variant.

This defensive responsibility must carry us still further, making us realize the enemies even nearer at hand. Our Lord suggested as characteristic of the new period to follow His coming, "A man's foes shall be they of his own household." Dare we say that many of those of the New-Church organization have been the most dangerous enemies of the Lord's New Jerusalem! Of that Holy City it was prophesied, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Is there not an implication that its true defenders will assist in warding off from entrance all such hostile influences? A glance over our Church history makes the conclusion inevitable. Think of but four classes of danger from which the Church has suffered: insincere people admitted into its membership; improper men ordained into its priesthood; erratic members who have tried to introduce many kinds of fads, and isms and heresies; and those within the organization who have attacked the Church unfairly, and sought to expose its imagined iniquities to the public gaze. In 1808 occurred the ordination of a William Ellis, described as "an ignorant and intemperate shoemaker and religious enthusiast." The year 1809 saw the Manchester temple closed because of division caused among its members by its pastor, William Cowherd, who then established a new sect of "Bible Christians" with a creed made up of distorted New-Church doctrines, linked with vegetarianism and total abstinence. A few years later began the difficulties about the relations of the Word and the writings, from which has sprung so much bitterness and error, lasting to the present day. The year 1820 saw the beginning of a twenty years' discussion of the so-called "conjugal relation" of the pastor to his people, from which ridiculous principle sprang many disorders in the life of the

Church. Only a few years later came the damaging heresies of Charles Tulk, denying the reality of the Lord's incarnation, and scattering poisonous effects still discernible in the Church. The next year came a communication from Cincinnati to the Convention questioning the propriety of any ordination of ministry or any distinctive priesthood. The year after that came a widespread interest in theosophy among New-Church people in England and this country; and the weeds are not yet entirely uprooted from the streets of the Holy City. In 1844 came the "New Era" movement, with its strange spiritistic development, when a leading New-Church minister associated himself with the propaganda claiming to have received special ordination from the spirit of Swedenborg. Not to this day has the Church been able to free itself from the incubus of spiritualism. From the beginning the Church has had most trying enemies who have grown violent from misunderstandings of the principles of conjugal love; and the end is not yet. But why continue the distressing picture, if we have been stirred to realize a little more clearly the present conditions. There are ministers, of New-Church ordination, whose influence by teaching and example has done more harm to the Church than good. There are laymen who have taken up with all kinds of transient fads of religious coloring, and have tried to introduce them into New-Church circles, or have themselves gone from the Church into open identification with these strange mistresses. There is hardly a society which has not had leaders who have fallen under the spell of a love of dominion, and have not disrupted the harmony of the society when their way proved irksome to the majority. Hardly a church circle has escaped one or two sad experiences with a minister who has brought a blush of shame to his people from some misstep of his. Almost at no time has the Church in general been free from the persecutions of some of its malcontents, who engender the spirit of criticism, plant seeds of dissension, and foment discord. What does all of this mean, except that the enemies of the New Church are at work, that the agents of

the dragon, in the world of spirits and in the earth, are attacking the woman in the wilderness and threatening her offspring. Surely those who sincerely love the New Jerusalem, and who value her purity as they do their very life, will wish to defend her against these unworthy indignities. Her defenders have not been sufficiently on the alert in the past against these enemies of the household. The times call for a new vigilance.

We have tried enough of the offensive method to prove its failure; we have tried enough of the defensive measures to prove their possibilities of a larger success. We have assumed that because the New Church of the Lord is the crown of all the churches of all time, that therefore our feeble organization is strangely exempt from invasion. We have thought that because the Lord's revealed truth is right, therefore we were protected against error by the rational acceptance of it. We have forgotten that "everyone receives truth just as far as he is in good," and have become peculiarly arrogant and assertive, and blatantly aggressive. It is time that we examined more closely the measures which our Lord Himself has adopted for the establishment of His kingdom, and the method by which He "overcame the hells and so delivered man." We must learn the nature of the Divine sanction implied in His promise "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." The blessing of such a condition is that it stirs real heroes to action, it puts spiritually-minded men upon their metal, it calls forth the full loyalty of an unselfish discipleship.

In 1766 Swedenborg made this startling announcement:

I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned toward the loins and tails of the horses, and with the backs of their heads and their backs toward the horses' necks and heads; and the reins hung around the necks of the riders. And they cried out "Let us fight against them who ride upon the white horses." Two angels from heaven said, "They are from the place which is called Armageddon, where they have been assembled to the number of some

thousands to fight against those who are of the Lord's New Church which is called the New Jerusalem."

Allies of that spiritual army are engaged in the same warfare in this world-field. Every day new recruits are being added to the army of those upon white horses who follow the leadership of the "Faithful and True" seated upon the white horse and bearing the name "The Word of God." Some few weak soldiers of the cross are deserting from the ranks as the battle comes to violent issue. The army of red and black is making its final assault upon the citadel of the Lamb. It may be a long conflict, lasting still for hundreds of years; we do not know, but the outcome is sure. Those who remain steadfast in their loyalty to the victorious King of Kings and Lord of Lords are sure of safety through the power of resistance which He gives. It is theirs to defend, not to attack; to shun evils as sins against God, not to assume His Divine prerogative of overcoming the very power of evil itself. He Himself has taught us a sacred song of deliverance:

Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me; but thou hast saved us from our enemies, and hast put them to shame that hated us (Psalm xlv, 5, 6, 7).

PAUL SPERRY.

THE FOUNTAIN OF PERPETUAL YOUTH:
A COMMON SENSE RELIGION.

BY T. MOWER MARTIN.

IT may seem to many a strange thing to speak of perpetual youth in connection with either common sense or religion. To most people the dream of attaining perpetual youth is on a par with the delusion of the transmutation of metals, or with the idea of finding a pot of gold where the rainbow touches the earth. But it is nevertheless a fact; and the trouble in considering it has been that the great majority of men and women have looked for it in the wrong direction. Women, it is true, have marvellously increased the power of preserving the appearance of youth even to the sixth and seventh decade; but all the same, to quote Lord Bacon, "Old age will have its way," and the time comes when Mrs. Skewton's rose-colored curtains round the sick-bed fail to stay that equal step that marches beside us all. Yet the affirmation that perpetual youth may be attained is not a play upon words, but is a veritable fact, the most veritable fact in existence; for it is what man was made for, and what the formative principle of truth is forever trying to give to him. But most of us prefer to spend what is given us in our own short-sighted way, and for our own gratification, forgetting we are only a part of a very large family. The man who wrote the following verse was on the right road towards the truth we are aiming at:

Remember well these simple words of rhyme:
Take care of money, but still more of time;
Money may be regained if you are clever,
But time, once spent, is lost and gone forever.

A little deeper lies the truth that it is life we spend, and time is only the measure of it; and Life (with a capital L) is life in youth. How can we make it last forever?

Life is a great institution. It is the most enjoyable thing there is. Certainly it will go on forever, but that is no reason why we should waste it. For consider: the first thing we begin to form in this life while it is new is a memory; and we do it by means of a wonderful power that enables us to see things in our own way, which is a little different from any other person's way. This power is called imagination, and in our early youth it is all we have,—the first strictly human faculty; for we share our sensuous powers with the animals, just as we do the use of our limbs; though we have not the instinct that the animals possess. So we have everything to learn from outside sources; and imagination is the first stimulus towards learning. Their lives being only temporal, the influx of life into animals ceases when their use on earth is accomplished, and they have propagated their species. For they were created only to be of service to man, who destroys those who do him no service, and brings the most useful quite under his control.

Without imagination no man is considered sane; for it is the power that calls up from the memory what we learn, and must be able to remember and apply to the uses of our lives; and it may be called his mental birth into the life of the mind, as the carnal birth was into the life of the body.

It is all we have at first—no science or knowledge, no rational faculty, to limit our powers of imagining, or supposing, and making believe; but it is quite sufficient to give us fulness of joy, and the exuberance of spirits in youth, when life seems certainly worth living, having no cares or anxieties about food and clothing or our future prospects; the present is all-sufficient, and every day seems a kind of lifetime full of events, while old age and death are out of sight and non-existent. To us, then, youth is practically without termination, perpetual. Is it possible to make it so in reality? Let us see; for this is the philosophy of life we are looking for; and if we are looking for analogous

cases, we have, like Sir Christopher Wren, only to say "Look around you."

The very universe itself is an image and likeness of perpetual youth. We look upon it as so much dead or inert matter; and our scientists, with their eyes carefully closed to what Huxley used to call spirit and spontaneity, consider it as having no particular purpose or end in view,—as a chance product arising somehow or other from a succession of lucky or unlucky accidents, wherein force and matter disport themselves without intending anything particular. Yet perpetual youth reigns with perpetual spring in some zone or section of every earth, lighted and warmed by the innumerable suns that control them, at some season of their revolving years; and even the suns themselves are perpetually giving forth the necessary heat and light to sustain the myriads of men, animals, and plants, so that every moment somewhere or other on more earths than we can count, there are frisking lambs, colt and calves, and laughing babies; with young mothers and fathers enjoying their delightful merriment. And the babies come not only at springtime but all the year round; "every moment one is born." And what is more satisfying to a well constituted mind than a laughing baby? Who can help dropping all his cares and troubles to take part in the fun and keep that laughter going?

Perpetual youth is therefore impressed upon creation, and ephemeral forms are only for ephemeral uses; and their growing old and dying is simply the sign that their use has been accomplished. Such are the vegetable forms of life, which bear their seed or their fruit and furnish food to animals, and material beside for man's ships, houses, and furniture; even their decay is only a preparation for another supply of use to new forms. So also with the animals; man's food, use, and enjoyment is the end of their existence, and the purpose of their creation. All of them bring forth an annual supply of youthful forms of life, sportive and playful; and the most predatory and carnivorous animal is never cruel in the human sense, never inflicts

pain as man does, with the object of making others suffer. Cruelty, therefore, like envy, hatred, and all uncharitableness, belongs to man alone; as also does shame, when he finds out and acknowledges in his heart his true position in creation, not at the head as he was intended to be, but at the foot as the only disturber of order and the originator of hell, which no animal ever enters. Yet in hell man sees in his diseased imagination more horrible monsters than ever lived on earth, just as on earth the confirmed drunkard sees snakes and serpent forms; and though non-existent, they are very real and dreadful to those in hell, whose minds give rise to them.

But here on earth, as the perpetual springtime goes coursing round the earth, the hepatica, and the snowdrop and crocus, in the temperate zones, put up their smiling faces to the vernal sunshine, ere yet the snow has left the north side of the hills and fences; lambs, calves, kittens, and puppies play the whole day long; birds sing their morning hymns to the sun; and children bring out their skipping ropes, their marbles, and their little spades and hoes, and play in the happy sunshine, while care and anxiety for the future are unknown quantities.

The imagination that the child lives in contains the whole of the art faculty, and has the delight of combining the pleasure of working with the joy of achievement that it anticipates, quite apart from the mercenary desire to get the best of a bargain; and just as the child acts out in his play the character he assumes himself to be, or in his planting seeds in his small garden, sees already the resulting crop of flowers or vegetables, so the artist who has preserved this faculty, finds his happiness in doing the work and watching for the effect he is striving for, enjoying the subtle shades and tints of color and form that the uneducated eye passes by as beneath particular notice; or the musician, as he revels in chords and harmonies with new combinations and rhythms of his own composing, can hear in imagination the effect of a whole orchestra. It is the same with the poet and the literary man with his handling of words to

express his thoughts and meaning; when he practically puts his mind and its reflections outside of himself to live here among his fellowmen, long after he has passed on to a higher sphere of existence. And each of them has a life of perpetual youth if he only knew and appreciated it, for art, as part of the human element of imagination, cannot grow old, but is ever new and young, as its subject matter cannot be exhausted.

It is true, imagination can be killed; and in the low and ignorant condition in which the world is today, when its boasted civilization and religion have failed to prevent the cruelest and most devastating war of all time, it has been bent and beaten into wrong directions, and suborned to evil ends and purposes. For it has left the innocence of childhood behind, and, ignoring the plain and evident influxes from the Divine given to preserve and advance it,—influxes that are presently to be spoken of,—it has set up opulence and eminence among men as gods to be worshipped, on whose altars the blood of the simple virtues, the contentment and peace of mutual love among men, as among little children, the preservation of the communal rights that the Lord gave to all mankind, now in so many nations the property of the few for whom the others work, have been offered up to the deities called Mammon and Moloch. Just so it is with the individual man when he, too, as he grows up and completes his natural mind by the advent or birth of his rationality and freedom, follows Paul's bad example of putting away childish things, innocence and simplicity among them.

The meaning and intention of this paper is to describe these several successive advents or births, each being a coming of fresh supplies of life from the Divine author of all life, and each influx being a new beginning or renewal of perpetual youth to those who use it for the purpose it was given for.

The first birth visible to us is the birth of the body; but what is known as conception is really the first beginning of the individual man as soul, spirit, or mind. Conscious mind

begins seldom before a month after the birth of the body, when the cerebrum or front brain begins to operate by means of the sense organs and limbs, in a conscious or intentional manner. Evidently there has been nothing to think from above the field of sense operation until memory begins to be formed by means of sense impressions; and as soon as this is advanced enough, the imaginative faculty is installed,—the first actual human element to show itself as said above; and with normal health and strength, it shows itself as the beginning of care-free joyous abandon to innocent occupation, chiefly acting in imitation of such work as goes on around, adjoined to strong affection for parents and brothers and sisters, in fact for all associates, irrespective of all the later considerations impressed as part of the education of children.

The next or second birth, or influx of new and youthful life into the human mind, is known to us all; for its first effect is the asking of questions on every subject that comes before the child's notice. This happens at or about five years of age, and has been much misunderstood. The reason is that, because of the deficient knowledges respecting the relations between the Lord and the men and women He made for the heavens (a deficiency common to all forms of religion since the decline of the Golden Age), and because of the perversion of the science of correspondences into magic during the decay of the Ancient Church that followed it, we have entirely lost the true conception of the Divine oversight. For we have not recognized the fact that man, having no instinct or innate knowledge of his own, such as all the mere animals have, is entirely dependent on what he can learn from others and from his own experience. Therefore it has been provided that, after he has been taught to walk and to talk, he should feel a kind of mental hunger for knowledge, and exercise his talking power by asking questions on all the topics outside of his personal experience. Here now is something that everyone who sees and appreciates this fact can make known to his neighbor, and my own experience is that it does much

good so to do. For certainly very few parents have any idea that when they punish a child for asking questions, they are indeed giving him a stone instead of bread, and a serpent instead of a fish, for they are stunting and dwarfing his mind, and preventing his proper development. This is, moreover, often the first step in obstructing the perpetuity of youth, and curbing the imaginative faculty, which depends entirely on the knowledges stored in the memory, and which will mistake falsities and appearances for truths, if reliable knowledge cannot be had; so that the leading astray of young people is made much more possible and likely, if parents shirk their responsibility in this matter. Moreover, we have failed to recognize the fact that fifteen years have been allotted to man in which to accumulate the necessary knowledges that not only make up for his deficiency in instinct, but make for the progression of each generation beyond its predecessors. To this end the recording of experience and discovery by means of written books, as also constructed machinery, is important; for all of this never has been, or will be, within the power of mere animals, and marks off the human being as on a totally different plane of life from them.

It is a noticeable fact that this highly important educational period or birth is being brought more and more to correspond with the spontaneously receptive conditions of the youthful mind, so that instruction is becoming more of a pleasure and less of a task; and when the formation and growth of the mind becomes better understood by teachers, we may expect it to be looked upon by children and youths with eagerness, instead of aversion.

Thus to imagination is added the affection for knowledge; and so man is prepared by the time he is twenty for the third birth, or the opening of his first, or natural, rational degree, which completes him as an adult human being, and enables him to take upon himself the onus and responsibility of deciding whether he will be born again to fit him for the heavenly life, as the former births have fitted him for the earthly life among his fellowmen. "For that

which is born of the flesh is flesh; and that which is born of the spirit is spirit." And the fourth birth comes with the resolve and consent of the man to obey the civil and moral laws of his country because he sees them to be just and equitable, and in accordance with the commandments of the Decalogue; thus he acknowledges the Divine Word as giving us instruction for our communal life on earth, and he keeps guard over his dealings with his fellow men, that he may do to them as he would have them do to him. And this he finds is not so easy as he thought it would be. Many opportunities occur where he could get the best of a bargain, where he could decry some rival's goods or his way of doing business; and his anger is aroused by hearing what his rivals in business say of his goods and himself. These are like the childish troubles of whooping cough and colds caught during his former infancy. Finally he marries and has a home and children; and the joys of home life, and the love and affection of his wife and children, help him on; and his future looks bright and glowing as his boys and girls grow up, so that he longs to make sure of their progress into good citizenship for this world and the next.

At the same time, during the formation of character that belongs to this stage, he is learning to love truth for its own sake, and is so forming a conscience, which at first is obscure, because he thinks in his heart that he is deserving of all he gets, and especially because he finds that honesty is the best policy from a commercial point of view; till in some important business deal he is very nearly tempted to defraud his neighbor, and finds that his fear of being found out by his fellows is of more weight than the love of right for right's sake which is the Divine law. Praying for more light, and searching the Word for help, he at last forms a genuine conscience; and from being a natural or external spiritual man, he becomes a spiritual man in the true sense, to whom his neighbor's interest is of equal importance to his own; and thus by a fifth birth he fits himself for the second or middle heaven, which is the interior or true spiritual.

In the meantime, his body is growing old, while his spirit remains young as ever; and while his external or natural and corporeal memory is beginning to fail him, his internal memory of spiritual things much more than supplies its place. For man has two memories, one for the world of time and space which becomes quiescent when the time and space conditions are over and done with, and one for his real life that satisfies his every wish, which is generally the desire to do something for somebody; this gives him a new and better memory. And he may possibly come into this love of service here, and so into a sixth birth, in spite of the obstructions that are so much in the way; for there is yet one more birth into a new faculty and a new heaven,—the highest heaven of all, called the celestial, in which even his conscience becomes quiescent, and the faculty of perception constitutes his life and happiness. This consists of that love of service to men as an expression of love to God, which quite reverses his old desire for reward for obedience to Divine law. Obedience has become the delight of his life, as well as the best way he can express his gratitude for the Divine watchfulness, oversight, and care which he now sees have followed him all through life on earth, and which alone have withheld him from destroying himself through the possibility of immersing and suffocating all his higher and nobler faculties in the indulgence of his lower corporeal and sensual lusts and passions in his strenuous efforts to attain eminence, opulence, and superiority over his fellow-men.

And so we may conclude that the youth we seem to be losing, when we have attained to middle life, has simply shifted its ground from the external corporeal life which will soon be over, to the real permanent, and far more satisfactory, life of the internal spiritual mind, which is the real and the only man that can ever live in heaven and find perpetual youth and happiness there; when all the trials and troubles of this mortal life are past and forgotten.

These six successive states through which the human mind or man is intended to progress,—the first three “born

of the flesh" as lower, natural, and external, and the last three "born of the spirit," higher, and interior,—have each its infancy, its youth, and its adolescence; and altogether they constitute the formative principle by which truth from the Divine Word seen in its internal or spiritual meaning leads us onward and upward to the Infinite Divine Love that created us to be recipients of His goodness and truth. We can only return them to Him in the form of uses done to help our fellow men and women, who constitute His Kingdom both on earth and in heaven, where He abides for ever in that glorified Humanity He assumed on earth; and so only can we ever become His image and His likeness.

Thus we may conclude that our Divine Lord and Father has given us in our very construction the true order that leads to perpetual youth in His Kingdom of mutual love that we designate as heaven; but it is so consistent with the common sense He has implanted in us as our human rationality, that it is impossible for any to deny or even to doubt the facts, except those who refuse to consider them, because they imagine themselves to be innately Divine, and think they ought to rule the world.

Truly, it is not only necessary to acknowledge the facts—that is the part of common sense, but also to see that they become the principles of a religion when we act up to them. This is done by an acknowledgment of the Divine oversight, and by an acceptance of the Divine precepts taught in the Word of Revelation, condensed also in the Ten Commandments, in the Lord's Prayer, and in concrete form in the Two Commandments given by the Lord when on this earth. Only as this is done does man enter into perpetual youth and the joy of life; for the widest success in temporal affairs, the accumulation of wealth beyond the needs for its use, the attainment of titles and honors from men, or the assumption of authority over them,—these do not make men permanently happy, or bring contentment and peace with them. But the daily doing of the duty of the hour, the looking upward in contented acknowledgment of what is given on the natural and spiritual planes of life, and the

looking out on all mankind as deserving sympathy, pity, and help according to their needs and our ability,—this is the way to become the children of our Father Who is in heaven; and this childhood is the spring from which flows the fountain of perpetual youth, and of which the Lord said, “Whosoever shall not receive the Kingdom of God as a little child shall not enter therein” (Mark x, 15).

T. MOWER MARTIN.

THE RELATION OF THE CHURCH TO THE PROBLEM OF RURAL LIFE.

BY THE REV. EARL C. HAMILTON.

DURING the past quarter of a century it has become more and more a settled conviction that the specific questions relating to country life cannot be ignored or evaded by those who have the welfare of civilization at heart; and the conviction is growing that the Church occupies a peculiarly necessary and strategic position in the solution of these questions. While the situation seems to call upon religious leaders to give some attention to matters which, traditionally, have been regarded as outside their province, I feel sure that it does not involve any real surrender of the Church's peculiar functions, or any encroachment upon territory that can be better occupied by other agencies.

First, it seems well to bear in mind the absolute necessity that country life shall function properly and adequately in its relation to the larger scheme of national and world life. This necessity lies fundamentally in the fact that upon the farmer devolves the responsibility of feeding the nation. Other agencies contribute in considerable measure to this task; yet that does not alter the fact that the farmer's position in this regard is absolutely fundamental. Without him, the rest of the world would starve.

The whole question of the proper functioning of country life has become complicated not only by the increase of population, but also by the great shift of proportion as between country dwellers and city dwellers. In the United States, at the beginning of the 19th century nine-tenths of the population lived in the country; at the beginning of the 20th century one-third of the people lived in the country and two-thirds in the towns and cities. When nine-tenths

of the population are engaged in the production of the nation's food supply, that task is fairly certain to get itself accomplished. It does not matter so much whether the calling is regarded as a fine art, worthy of devoted personal dedication, or whether the work is done scientifically, methodically, without waste,—it will somehow get itself done. But when the population is more than 100,000,000, and only one-third is engaged in the work of providing the food,—the situation is more complicated. There is a call for a more devout personal dedication to the task, a higher estimate of the calling, more unselfish co-operation with others, an accurate, scientific understanding of what is to be done and the way to do it,—an utter elimination of all harmful, wasteful methods.

It is, of course, not claimed at all that country life represents and ministers to nothing higher than providing for the physical necessities of the race, specifically the requirements of food; but it needs to be borne in mind that unless this specific, fundamental task is done in the right way and the right spirit, higher spiritual and moral values either will not develop, or, if they do develop, will not rest upon a safe or lasting foundation.

Now just where does the Church play an indispensable part in the working out of the possibilities suggested? Without going into many particulars at this point, it can be said that those who have studied and investigated the whole question most deeply recognize that from now on successful farming will require a most solemn sense of responsibility and a deep, personal consecration, extending from generation to generation,—and that without the constant influence of religion this necessary consecration cannot be made. The Rev. Warren H. Wilson, a Presbyterian minister, who through personal experience and special investigation has made himself a recognized authority on the subject, makes the statement that "the tilling of the soil is an occupation which . . . has never been maintained in a population through succeeding generations except among religious people." In a word the Church is recognized as

the only agency which can adequately inspire the situation. The Church, above all other institutions, if it has the right understanding of the country community and occupies the place it should in that community, is fitted to inspire the farmer with the conviction that his task is not menial, nor primarily commercial,—but essentially religious.

Certain difficulties lie squarely across the pathway of the desired development and stability of the rural order of things; and these have been all too evident for a generation past. The disintegration of country life, more manifest, of course, in some parts of the country than others, is justly regarded as one of the tragic conditions of our day. It is surprising and depressing with what unanimity the same testimony is borne, as one comes in touch with various parts of the country. I passed a few years of my ministry in a beautiful, wide, fertile valley among the Kentucky hills, one of the finest agricultural regions I ever saw. It was common talk that the country was "not what it used to be." Church attendance was but fair, whereas, formerly, the churches had been crowded. Out of that valley, I was told, the most promising young people had gone, literally by the hundreds, most of them never to return for purposes of residence. The old families which had given strength and stability to the countryside were dying out or moving away. Those who were moving in and taking their places were not regarded, at least, according to accepted standards, as making for the permanence of church and community life.

Then, there is another community with which I have been somewhat familiar in the Middle West. Today, in some respects that neighborhood may be regarded as more solid and prosperous than ever before; yet there seems utterly lacking some desirable features of the vigorous life of twenty years ago, when there was a certain inspiring stir and movement,—the wholesale exodus of the young people not having as yet begun in that particular neighborhood.

More depressing still is the story of many communities which have fallen into utter dilapidation during the past

few years. In the State of Illinois alone hundreds of rural churches have been abandoned, on account of the passing away of that order of things which formerly supported them.

The problem both of the permanence of the country community and the maintenance of the Church in that community is intensified by the growth of farm tenantry. The census of 1910 established the fact that fifty per cent of the people living in the open country did not own the land they lived upon, and a large proportion of these did not even own the tools with which they did their work. Thus, when we have a condition of absentee landlordism, together with a system of short leases, any appeal, whether distinctively religious, or simply for the general upbuilding of the community, will have difficulty in finding a response. Then, too,—as a general condition, existing in this time, yet not peculiar to it,—it is recognized as a difficult matter to induce country-dwellers to combine and co-operate, whether for their own interests, or for the general good of the community.

The conditions referred to, and others, have induced a kind of despair,—both among the more thoughtful of country-dwellers, and among those whose task it is to lead country neighborhoods along religious lines. It has seemed as though the whole situation were at the mercy of a relentless inevitable current of things,—bearing, no one knows, to what outcome.

But a situation does not seem utterly hopeless when some of its causes are understood. The investigations of those who have specialized in the study of rural conditions bring out the fact that many tendencies of present-day rural life are to be understood in the light of a certain historical evolution, proceeding stage by stage. What is more to the purpose, this very process of development has now reached a point where definite remedies are at hand for those who care to utilize them.

The first stage of American farm life was the pioneer stage, lasting approximately, with variations between the

older and newer parts of the country, until about 1835. The pioneer was very much of an individualist, and his type of religious life exemplified that individualism. His church carried on no activities except preaching, his gospel consisted mostly in an emotional, intensely individualistic appeal.

The next stage is what is known as the "land-farmer" stage, lasting until about 1890. This, it may be said, is the classic period of American country life. Its distinguishing characteristic is what is known as the perfecting of the family group life. For, in the earlier periods, at least, of this stage, each farm, inhabited by its own family group, was independent of its neighbors, produced everything needed,—was very much wrapped up in the enriching and perfecting of its own family life. It is true that in this period there was much richness of social and neighborhood interchange; nevertheless economically the relationship between farmer and farmer, family and family, was looked upon as normally competitive, rather than co-operative. It may be said that this "land-farmer" stage embodies the finest, richest developments that American farm life has ever known, that it has left a lasting impress on the course of national life, and that its traditions will long and deservedly live in song and story; yet we must recognize that it was not fitted to last. The ideal of individual and family success was regnant, rather than the ideal of individual subordination for the public and community good. In such an atmosphere it was only too natural that the promising boy should look to the distant city for a career of individual fortune and success. While it may be recognized that it was an inevitable part of the orderly development of things that a great many should thus leave the farm, never to return, it is even more imperative for us to recognize that the process went too far for the good of the individual, for the good of the city community where he sought wealth and distinction, and for the true interests of the rural economy thus forsaken.

Then, other causes came into play to break down the

stability of the "land-farmer" period. In course of time the first values of the soil became exhausted, and many in the older communities put up their farms for a cash sale and moved farther west. Through this and other causes, a vast amount of the land in the United States fell into the hands of mere speculators and became subject to financial exploitation. Money value and a cash sale or resale at the highest possible profit became the ideal. It would be almost ludicrous, if it were not really tragic, to think of land rising rapidly in price, and all the while decreasing in real value, that is, in actual producing power. It is this condition of things which finds one of its features in absentee landlordism and farm tenantry, with its tendency to neglect and forget the permanent improvement of the farm in soil and buildings, and its absence of the conception of the community as a place where one is to make his home generation after generation. It is exceedingly difficult to rear a permanent community upon such a condition of things; and the very existence of the church becomes threatened.

Now it is the conviction of authorities on the subject of rural life that the remedy for the present unsatisfactory state of things is at hand. For example, Warren H. Wilson believes that the wild, delirious stage of farm exploitation is simply a transition, and is now coming to its close.

What, then, is the need, and what are the present resources for meeting that need? The need is for a sound, sane basis of the economic life; the conception of farming as a real science, in fact a fine art, worthy of the highest abilities and the most devout consecration; a thoroughgoing renovation of the recreational life of the country; and amid all these the inspiring agencies of religion; those agencies most fittingly under the direction of the Church. Among the resources at hand are the results and data on scientific farming gathered by the agricultural colleges and experiment stations in most of our states; the ease with which information can be gathered from them; and the cheerful willingness with which they stand ready to co-operate with the community in providing lecturers and assisting in the

work of making community surveys. There is the growing, though as yet inadequate, recognition of the fact that farming is one of the fine arts, indeed, in a real sense, the fundamental art of civilization. There is the growing consciousness that the rural exodus has gone too far. "For," as one writer puts it, "only a pitiful few of those who leave the country come to prominence in the city. The most gain but a poor living there, and very many go to ruin."

It would seem practically certain that the country church will have, at the best, but a limited success, and in many instances, is likely to pass out of existence, unless its leaders take some pains to get in touch and co-operate with the agencies named, especially the state agricultural societies. It is incumbent also upon religious leaders in the country to encourage and utilize the growing estimate of the farmer's calling, and to recognize the opportunity present in the widely prevalent longing that the balance of population as between city and country be somewhat restored.

Where, after all, is the minister's warrant for interesting himself so definitely in the externals of community life? Of course, spiritual reformation is his object and end. Yet, no one can be reformed in a state of bodily sickness, and if this be true of the individual, it must also be true of the larger, social man. Now, if anything may be regarded as established beyond a doubt, it is that of late years country life, economically, sociologically, commercially, has been sick even unto death. And until these bodily functionings are restored the distinctively spiritual will have little chance. Religion is not economics—it is not sociology,—nor is the spirit to be identified with the body; yet the two are bound in an organic relationship, and the lower cannot be disregarded, if the higher is to be liberated for the doing of its part.

To sum it up, it is recognized that a new era, a new dispensation, as it were, has dawned for the country community; and that the country church, if it would live up to its opportunity, must adjust itself to this new order of things and utilize the new forces put in motion and the new

conceptions that have arisen. Country life can be *reconstructed* only on an economic basis of scientific agriculture. The new watchword must be co-operation, rather than competition. The dwellers in any given locality need to combine, and utilizing the new knowledge at hand, find out what particular things that locality is best fitted to produce, and by what methods the object can be gained most surely and with the least waste.

John Frederick Oberlin, in his mountaineer parish of the 18th century, found it necessary, using the meagre, unsystematic knowledge of his day, to effect a reconstruction of the lower, basic requirements, such as road-building and farming methods, along with the preaching of the distinctively higher life. He saw that unless the one were accomplished the other would be ineffective. The successful religious leaders in our own Southern mountains have had just the same experience; and there can be no doubt that the principle needs to be kept in view everywhere in the religious work of country life.

It seems to me that this program, touching country life in its every aspect, and causing the whole scheme of that life to function for spiritual ends, offers peculiarly inviting possibilities for the application of those conceptions of religion and philosophy familiar to the New Church. There can be no doubt that a richly satisfactory type of New-Church life can be developed amid country conditions. There are some New-Churchmen who cherish fond memories of just such a state of things, who are depressed at the changes that time has wrought, and who would be glad to see the adoption of plans and methods which would tend to restore such a strength of New-Church life in the country as would make for a real upbuilding of rural things, and would also exemplify a type of loyalty to the Church and its life which is not easily secured and maintained amid the rush and complexity of the city.

EARL C. HAMILTON.

THE ATTITUDE TO BE TAKEN TO THE DARWINIAN DOCTRINE OF THE ORIGIN OF SPECIES.*

BY REV. G. LAWRENCE ALLBUTT.

IN considering any subject, whatever may be its nature, the New-Churchman will take a viewpoint very different from that which is occupied by those who think only in natural light, which just affects the senses and the impressions arising therefrom; and he will also view it very differently from those who, though influenced by religion, are yet under the limitations of error as regards the Divine Being and His ways and purposes. For the New Church there is new light, because the Lord who is the source of light has revealed Himself clearly as such. He has brought Himself near to our apprehension, giving us doctrines which disclose His qualities. We know the Creator henceforth as also the Redeemer and Savior, the Guide and Comforter of His people, and so apprehend Him in His Divine-Human attributes. The work of creation, therefore, is not to be regarded as the result of a power acting without a personal direction, an energy which produces effects blindly, though by selective processes that may appear to be distinguished by a certain methodical arrangement; neither is it to be regarded as effected by arbitrary fiat, just spoken into being, or produced out of nothing by an uttered word.

There is a spiritual philosophy now given by which we have a better understanding of the creative process. To an age of rational inquiry is given a rational solution of such a kind that it draws forth our admiration in contemplating the Divine Creator and the works put forth by Him. There

**Editor's note.*—This subject has been discussed in the REVIEW in former years; and it is hoped that this article will serve to introduce further discussion at the present time.

is a connection between Him and His works imaging Him in them. As is said in "Heaven and Hell," n. 303:

Those who think from interior reason can see that there is a connection of all things by intermediates with the First, and that whatever is not in connection is dispersed. For they know, when they think, that nothing can subsist from itself, but from what is prior to itself, thus all things from the First; and that the connection with what is prior is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed.

In "True Christian Religion," it is said:

One thing was formed from another (n. 33).

There is order, from and according to which the whole world has been created, with what belongs to it, one and all; and because all the work of creation has been done from this, therefore God is called order itself (n. 500).

There can be no knowledge of God's omniscience, and omnipresence, unless it be known what order is, and unless these things belonging to it be known, namely, that God is order, and that at the creation He introduced order into the universe, and into the whole and every part of it (n. 52).

It is to be held that the things in the universe were all and each created into their orders, so that they may subsist each one by itself, and that from the beginning they were so created that they may conjoin themselves with the order of the universe, to the intent that the particular orders may subsist in the universal, and thus make one (n. 54).

What is the order of the universe? What is the final end of creation, that to which every effect looks, and from which it obtains its properties and ground of production? It is the formation of beings who can reciprocate the Creator's life. It is the bringing into existence of an angelic heaven, or that state in which there is a spontaneous acceptance of love, wisdom, and use from the Lord, as the constant and perpetual portion of those who have become habituated to this condition. That this may be brought about, the natural world is given as the training-place, "and all things of which the world is composed are means to the end" which He has in view (*ibid.*, n. 13).

Hence, the three kingdoms of nature, or every species of mineral, vegetable, and animal, must be thus regarded, so that the origin of any species is to be traced, not to some mere adventitious combination of circumstances, but to a specific end which is subservient to the final and that everywhere governs.

Human life to become angelic is very complex; from this cause, that in the Lord there are infinite things which yet are most distinctly one (Divine Love and Wisdom, nn. 17-22). So, the imparting of His life and the reciprocating of it require a complexity of forms, whereby the infinite things in Him may be imaged and revered from His intention and operation as thus expressed. Love requires objects to draw out the love; and as love has many affections, so there must be many objects for the stimulus and exercise of those affections. This is why the body has so many organs, and why there are so many particulars in nature to all of which the body can respond.

The question is: How are these particulars produced? What is the initiative that imparts to them substance, form, and property?

There are expressions in the inspired record of creation that are full of deep significance; as for instance where it is said:

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit *after his kind, whose seed is in itself*, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed *after his kind*, and the tree yielding fruit, *whose seed was in itself, after his kind*: and God saw that it was good. . . .

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, *after their kind*, and every winged fowl *after his kind*: and God saw that is was good. . . .

And God said, Let the earth bring forth the living creature *after his kind*, cattle, and creeping thing, and beast of the earth *after his kind*: and it was so. And God made the beast of the earth *after his kind*, and cattle *after their kind*, and everything that creepeth upon the earth *after his kind*: and God saw that it was good. (Genesis i, 11, 12, 21, 24, 25.)

From this we gather that the wonderful variety and distinctiveness that abound in the natural world are due to a spiritual cause. It is because there are infinite things in the Lord that there is an image of this infinity in the marvellous profusion that exists in nature. Each species originates from some Divine end subordinate to the Creator's final end in forming a heaven from mankind. This is the starting-point of the existence of any specific animal, vegetable, or mineral form. And as end, cause, and effect follow in order, and "ends produce causes, and through causes effects, whence such as are the ends, such come forth the causes, and such thence the effects" (*Arcana Cœlestia*, n. 4103), there is no mingling of one kind of life with another; there is no development of a lower type into a higher. Each is "after his kind" throughout, from first principles to ultimates. This is in accordance with what we are taught repeatedly; for instance,—

The creator of the universe has distinguished all things and everything that He created into kinds; and every kind into species; and has discriminated every species, and every variety likewise, and so on,—to the end that an image of the infinite shall be presented in the perpetual variety of qualities. (*Conjugal Love*, n. 479.)

The origin of all things is in this wise. All things and everything are from the Lord. From Him is the celestial; from Him through the celestial exists the spiritual; through the spiritual, the natural; through the natural, the corporeal and the sensual. And as it comes forth thus from the Lord, it also thus subsists from Him; for, as is well known, subsistence is a perpetual coming into existence. They who have a different conception of the existence and source of things, like those who worship nature and deduce from her the origins of things, are in principles so deadly that the fantasies of wild beasts of the forest may be called far more sane. Such are very many who appear to themselves to excel others in wisdom. (*Arcana Cœlestia*, n. 775.)

The issue then is clearly presented. It is between the Darwinian doctrine on the one hand,—that "the origin of species is by means of natural selection, or the preservation of favored races in the struggle for life" (according to the title of Darwin's work),—and the revealed teaching now

given on the other,—that the origin of species is from a spiritual cause according to the will of the Creator, which has a distinctive end in view in each particular that He creates, so that the end selects the processes according to which a suitable clothing or form may be bestowed in agreement with the end, the resulting object, in whichever of the three kingdoms of nature it may appear, being in correspondence with the creative design.

It is not the purpose of this article to do more than to point out the clear-cut distinction between the two schools of thought represented: (1) that which views life altogether from the material side, as concerned with forces that act mechanically but without guidance; and (2) that which regards life as the expression of a guidance which is aware of every step involved, and has a beneficent outcome to fulfil along all the lines of its operation. H. Gordon Drummond in his work, "A Rational Theology," tells of how Charles Darwin and Russell Wallace investigated the same facts, but

Darwin was more and more confirmed in his conception of a world in which Divine Providence had no place; while Wallace became more and more impressed with the spiritual and Divine forces in nature; until at length he was able to declare with confidence that "laws of nature" apart from the existence of a God, were "mere words, explaining nothing," and were "quite unthinkable." Each found the confirmation of his theory in outside facts, but the idea itself was derived and developed from within, according to the disposition of their respective minds (Ch. I).

Naturalism draws the mind downwards; for it is fostered by the desire to find in self that which is sufficient to contend against the unexpected in nature. The tendency of the mind when left to itself is to make self pivotal, the centre of reference, whereby there is disappointment, unrest, and bitter contest as other minds clash with this self-imposed authority. But spirituality elevates the mind by drawing it out of an undue regard for self, and revealing the Lord more and more clearly as the fountain and giver of life. There is thence a constant abnegation of self in favor of what He desires; there is an increase of what is

wise and good from Him experienced, thus an adjustment of soul and body to a reliable authority which is felt to be most free and delightful; there is a looking forward not to a ruthless stopping of our plans by death, but to their full fruitage in eternal life.

For the New Church, therefore, there is no alternative but to deduce all effects in the natural world from adequate causes in the spiritual world, satisfying the requirements of the Lord's Infinite Love, and explained according to the unerring processes of His all-wise direction.

The Memorable Relation at n. 78 of the "True Christian Religion" tells of how in the spiritual world animals and vegetables of every kind are created instantaneously according to the affections and perceptions of those who dwell there. And it is added:

In your world, while they were created in like manner at the beginning, it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued.

Whatever the process at the beginning, we may be certain that it was consistent with the high end which set in operation a chain of causes sufficient to raise up forms that might answer to the indwelling life distinguishing each, and all having reference to man, concerning whose great privilege inspiration teaches us:

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O' our Lord, how excellent is Thy Name in all the earth! (Psalm viii.)

G. LAWRENCE ALBUTT.

HISTORICAL SKETCH OF THE "NEW JERU-
SALEM CHURCH SOCIETY IN MAURITIUS,"
FROM 1858 TO 1918.

BY CORNELIUS BÉCHEREL.

IN the year 1846, a teacher of languages, Mr. George Herbert Poole, went from Adelaïde, Australia, where a small New-Church society had just been formed, to Mauritius. He was one of the first four who met, at the invitation of Mr. Jacob Pitman, for New-Church worship at the latter's house in Adelaïde. The departure of Mr. Poole from the infant society was a hard blow to its founders; but under Divine Providence it was to result in abundant fruits in another field. He stayed three years in the Island of Mauritius, during which time he spared no pains to impart the heavenly truths to his hearers. These were not many; at first there were only three Englishmen who were receivers; and before long even these left the Colony, and removed to Calcutta. Mr. Poole then made the acquaintance of several other persons, the Messrs. Lesage in particular. Among his new acquaintances there was a poor painter, named Louis Emile Michel. This man was to be the instrument, under the Lord's blessing, for the development of His New Church in the Island of Mauritius. He devoted himself heart and soul to the work during thirty-six years, till his death in 1885. He was left at the head of the movement on the departure of Mr. Poole to Australia in 1850. He immediately thereafter got into correspondence with Mr. Le Boys des Guays, of St. Amand, Cher, founder of the New Church in France and translator of Swedenborg's works in French, and applied for books which he sold to New-Church friends, giving them free to those who could not afford to pay for them. He held

meetings in a small house which he hired for the purpose at Plaine-Verte, Port Louis, and imparted to the few inquirers who came to him the small knowledge he had of the Heavenly Doctrines. As he was poor and of no influence, his efforts were insufficient for the implanting of the New Church in the Island; still he never despaired, and did all he could for the diffusion of the new truths.

An influential, intelligent and strong-willed man was needed for a larger development of the movement. He was soon found in Mr. Edmond de Chazal, a rich planter. Father of twelve children, Mr. de Chazal lived as a patriarch on his estate called St. Antoine, where he kept the tradition of the ancient inhabitants by his liberal hospitality. This generous and distinguished agriculturist had on his large estate about a thousand laborers from India, whose affection he had won by the care with which he looked after their moral and material interests.

In 1854 Mr. Michel sent Mr. Chazal a good many works of Swedenborg; and at the same time he sent some to the two brothers Lesage, who, although they had been in contact with Mr. Poole, were not yet fully convinced of the new truths. These three gentlemen then began to study carefully and assiduously the books sent to them, and in due time they were fully convinced of the truths they contained.

From that time, viz. in 1854, a new and vigorous impulse was given to the movement. Mr. de Chazal embraced with ardor the doctrines of the New Church as soon as he became well acquainted with them; and he entered into a regular correspondence with Mr. Le Boys des Guays, whom he often asked for advice, and to whom he sent considerable sums for the printing of French translations of Swedenborg's works. By his intelligent teaching he soon brought his large and interesting family to the light of the New Church, and in 1858 he introduced regular New-Church family worship at his house, in which many of his relatives and friends took part.

More receivers joined themselves to the pioneers; and

on the 11th of January, 1859, they constituted themselves a society known as the "New Jerusalem Church Society of Mauritius." Those who met on that day at the house of the Messrs. Lesage were Messrs. Edmond de Chazal, Evenor de Chazal, Auguste de Chazal, Pierre Edmond de Chazal, Barthélémi Hélie, Charles Augustus Chasteauneuf, James Lesage and Napoléon Lesage; the other brothers to their great regret could not attend.

In the same year the New-Church Society received a liberal gift of Swedenborg's works in English from the Swedenborg Society of London.

Once a month the Society met for business in Port Louis at the house of the Messrs. Lesage; and Divine Worship was conducted at St. Antoine on Mr. de Chazal's estate, where a small building was erected for the purpose.

Hardly a year had elapsed when troubles began. The Society had translated the Catechism of the General Convention of America for the instruction of their children, and had had it published and circulated among their friends. A French pastor of the Protestant Free Church, Mr. Jean Lebrun, violently attacked it in a pamphlet. Meanwhile, a minister of a new sect, Mr. Bugnion, had started a church in Port Louis. He did not accept Swedenborg as a revelator, although he accepted a good deal of his teachings, taught them to a certain extent, and advised his followers to read the doctrines of the New Church. As his teachings, drawn from various sources, were somewhat similar to those of the New Church, a few of the first receivers of the Heavenly Doctrines thought that Mr. Bugnion's teachings were those of the New Jerusalem, and hence asked for a union with his followers. This created a division among the members of the infant Society; but fortunately the leaders, especially Mr. Edmond de Chazal, were successful enough in showing clearly that Mr. Bugnion's society was not the Heavenly Jerusalem. Nevertheless a few of the first members of the New-Church Society went over to him.

In the second year of the Society's existence, Mr. Bugnion proposed that his society and that of the New

Jerusalem should be united into one body; but since he had not completely accepted the new revelation, and since he altogether rejected Swedenborg as the messenger of the Lord's Second Advent in the revealing of the Internal Sense of the Word, the fusion of the two bodies was impossible. Not being able to get the New-Church Society to unite with his society, Mr. Bugnion proposed that the New-Church Society should ordain a minister from among her members. After careful consideration the question of ordaining a minister was dropped, there being some members who maintained that the society had not the right of the imposition of hands. Mr. Bugnion would not acknowledge himself beaten. Shortly afterwards he went to Europe, and unfairly won the confidence of the Reverend Bayley and the Reverend Butler. He managed to get himself consecrated by them as minister of the New Jerusalem Church in Mauritius; and he returned with the assumed title of "Bishop of the New Church." He went to see Mr. E. de Chazal, and told him that, provided with a diploma countersigned by Mr. Le Boys des Guays, he had no doubt that he would succeed in rallying to him all the members of the Society to work in common towards the building up of the Church in Mauritius. He was asked, first of all, to do away with his title of "Bishop"; but this he would not do; and the New-Church Society was then left to do her work quietly.

A little more than two years after the organization of their Society, the members resolved to disseminate the teachings of the New Church by means of a monthly periodical, which was to be the "echo" of the New-Church societies already established in the world. The first number appeared in September, 1861, under the title of *Echo de la Nouvelle Jérusalem*. Mr. E. de Chazal was the chief editor. The review contained valuable articles by Le Boys des Guays, Blanchet, the general Mouravief, and other New-Church writers. In it was also published the Liturgy which the Society had adopted for baptisms, marriages and other services. The review was sold to those who could pay

for it, and was given free to those who could not pay. It was also sent to Europe, America, Australia and the Channel Islands. With the diffusion of the New-Church doctrines by means of the review, troubles came from the clergy of both the Roman Catholic and Protestant Churches. They attacked the editor, Mr. E. de Chazal, in letters and pamphlets. One Catholic priest, while professing deep sympathy for Mr. de Chazal and profound respect for his family, wrote to say that he hoped some day or other Mr. de Chazal would come back to the faith of his fathers, that his eyes would be opened to see all the frightful errors which he defended with so much energy and perseverance, and finally would disavow those terrible doctrines against God and His Church. He ended by threatening Mr. de Chazal with the fate of heresiarchs, according to the Roman Catholic belief; if he persevered in his errors, either he would be strangled by the devil or he would have his bowels burst. The Anglican Bishop, the Right Rev. Vincent Ryan, said that Mr. de Chazal had exchanged one pope for another, Swedenborg.

An important event for the future of the Society was a journey to Europe in 1863 by Evenor, son of Edmond de Chazal. As on this interesting journey Evenor de Chazal visited the various New-Church societies of England, the Isle of Jersey, France, Switzerland, and Germany, and attended a session of the General Conference of the New Church in London, it tightened the bond of brotherhood by which they were united to the New-Church Society of Mauritius. Thus this Society got in direct relation with the English societies, and was favored by an address adopted at the 56th Session of the General Conference of the New Church, held in Manchester in 1863. This address, written by the Rev. J. Bayley, was published with the Minutes of the 57th Conference of August, 1864, as also in the November number, 1863, of the *Echo de la Nouvelle Jérusalem*. It expresses the encouragement and the affectionate sympathy of the members of Conference for the young Society of Mauritius.

On the 3rd of November, 1863, Mr. Edmond de Chazal, President of the Society, answered Dr. Bayley's letter, and thanked him, in his own name and in the name of the members of the Society of Mauritius, for the encouragement he gave them to persevere on the way they had planned to follow. The existence of their Society dated, he said, from the year 1858, when one of them had the joy of bringing together for "Family Worship" for the first time in his own house the small number of those who, being animated by the same sentiment and the same conviction, were led to this solemn act of moral courage. For such it was at a time when this act was considered one of apostasy and madness by nearly all people, and when those who joined the New-Church Society had to face the blame and even the malediction of many of those with whom they lived and whom they loved. But notwithstanding that, the Society grew and prospered, and in 1863 numbered about seventy-five persons, including the children baptized in the New Church.

The number of members of the Society growing larger as time went by, the house of the Messrs. Lesage, where the meetings had hitherto been held, became too small to contain them. Mr. Edmond de Chazal, who had a large house in Port Louis, very generously put it at the disposal of the Society. A hall was specially erected for the purpose.

The Society now resolved to have their meetings on the Sabbath day preceded by Divine Worship instead of on a week-day as formerly. This new arrangement allowed the different "*Cultes de Famille*" scattered over the Island to meet together at Port Louis once a month for mutual support. Lectures were also started every Saturday, the lecturers appointed being Messrs. Napoléon Lesage and George Clifford Mayer.

In the month of August, 1864, the 57th Session of the General Conference of the New Church in Great Britain appointed the Rev. E. D. Rendell to address, on its behalf, the Society in Mauritius, and, as Mr. Rendell says in the address, dated January 12th, 1865, "To communicate the

expression of sincere regard entertained by the Conference for those of the brotherhood of faith who inhabit another hemisphere and for the most part speak another language." The complete address was published with the Minutes of the 58th Conference of August, 1865, together with the reply of the 7th of May, 1865, by Mr. C. A. Chasteauneuf, President of the "New Jerusalem Church Society in Mauritius," from which we have selected the following passages that are of special interest in regard to the history of the New-Church Society of this Island:

Beloved Brethren,—

The Society of the New Jerusalem meeting at Port Louis, and composed of the members of the different *Cultes de Famille* scattered over the Island, as well as of the members of the Society resident at Port Louis, acknowledge with great pleasure the fraternal address which they have received from their brethren in England by the hands of the Rev. E. D. Rendell. They have deputed their President, Mr. A. Chasteauneuf, assisted by Mr. G. H. Poole, to reply in the name of the Society to this interesting document.

It is difficult to ascertain in exact figures the precise number of those who, in various parts of the Island, have received the truths of the New Dispensation. A variety of circumstances resulting from our peculiar social position in the midst of a Roman Catholic population, tend to prevent many of those who have read and partially received the doctrines of truth from coming forward and making a public profession of their faith. Instances are continually coming to our knowledge which lead us to conclude that these truths are very widely known, and viewed with the greatest respect by great numbers of people; in proof of which we need only cite the expression of the Abbé Spélisty, who in a letter addressed to Mr. de Chazal says "that the very air is poisoned with our doctrines." You will, however, be able to gather from the annexed abstract of our reports, all the particulars respecting the number of those who have made a public profession of adhesion to the New Church by baptism, and who have joined the Society openly and without reserve; but you will scarcely be able to comprehend the amount of sacrifice involved in this act, or estimate as we can the value of this public act of adhesion to the truth, and the breaking off all the old ties which withhold so many who are convinced in mind but who have not yet been able to take the last final step which unites the Church to the Lord, namely, "To leave all, take up the cross, and follow Him."

You refer, in your address, to the attempts formerly made on the part of our Society, and continued for some time ineffectually, to procure a minister from Europe. We are as fully aware as ever of the important advantages derivable from the exercise of the functions of the ministry in the Church of the Lord; nor are we in the least disposed to estimate these advantages below their just value. But there exist many reasons which render it perhaps undesirable under present circumstances to insist further on the accomplishment of an object which the Divine Providence has not seen good to enable us to realize. Time and experience have shown us that the "Family Worship," the "*Culte de Famille*," which we have been led to adopt as a provisional means of supplying the deficiency caused by the want of a regular ministry, is quite sufficient for our actual necessities, and better suited to the scattered condition of our population, which renders it difficult to unite in one place the various members of our Society existing in various parts of the Island. Whatever benefits therefore might be expected to result from the active ministrations of a good and devoted servant of the Lord amongst us, we certainly feel less anxiety on this subject than we formerly did, especially since the return of the Rev. Mr. Bugnion from Europe, with the assumed title of "Bishop of the New Church." We now perceive that we have escaped a great and imminent danger, and that priestly domination and the love of power may attempt to invade even the hallowed precincts of the New Jerusalem.

With regard to our future prospects we cannot say much. The enemies without appear to have exhausted themselves in their impotent efforts to make a breach in the impregnable walls of the New Jerusalem, and seem inclined to let us alone. The New Church writings disseminated over the Island also appear to have accomplished their *immediate* mission, at least so far as we are able to judge from *external* appearances, as we have not to record any considerable addition to our numbers during the last year. In looking over the pages of the Register of Baptisms, kept by the Society, Mr. Poole was particularly struck by the entry of fifteen names of young Indian boys, who have all been baptized into the New Church, and who have been receiving regular instruction at St. Antoine, the estate of Mr. de Chazal. This is, he believes, the first fruits of India to the New Church of the Lord. Mr. Poole, after fourteen years absence, in returning to Mauritius in December, 1864, was powerfully affected on being present at the monthly general meeting of the Society at Port Louis, which took place on Christmas Day, 1864, when instead of the three or four disciples of the truth whom he had left there in 1850, he met a numerous assemblage collected from the various quarters

of the Island, and many of them entirely unknown to him personally, who had come together for the purpose of worshipping in common, and of uniting in receiving the memorials of the Savior's Love, round one common table.

This meeting takes place at eight o'clock, A. M., after which there is a recess for refreshment, liberally supplied by Mr. de Chazal, at whose house the meetings are held; and the members of the Society meet again for business at one, when letters from England, America, the Cape of Good Hope and other places are read, and resolutions adopted for the ensuing month. This is the order usually adopted, and it is the most convenient, affording to those residing at a distance the means of taking an active part in the management of the affairs of the Society, and keeping all its acts under the general control of the whole body. Here also is the library of the Society, containing the set of Swedenborg's writings granted by the Society in London, with many others, both in French and English. Here are also the works of Richer, so greatly esteemed by French readers, and many others, forming a truly admirable and interesting collection of New-Church publications.

Your Beloved,

(Signed) A. CHASTRAUNEUF,

President of the New-Jerus. Church Society in Mauritius.

From the very first a special fund for the erecting of a church was started. This went on so slowly that in five years it had attained only Rupees 149.50. Mr. Edmond de Chazal, whose greatest desire was the advancement of the Lord's New Church in the Colony, made a donation of two plots of ground situate at Champ-de-Lort, Port Louis, for the purpose of erecting a church and a school room. By this gift the zeal of the members was awakened, and the special fund for the erection of a church was doubled the very day of the donation. It happened, however, that the object of the donator could not be realized. The donation was made in 1864, and recognized by the State in 1865; but two years later, in 1867, Champ-de-Lort lost its salubrity, and the wealthy people removed to more healthy places up-country. The place is to-day in a state of desolation, and thinly inhabited.

No New-Church school was opened at Port Louis; but

previous to the donation Mr. de Chazal had opened a school for the young Indians on his estate, which he supported of his own means. It was a sort of half-time school; the scholars would work in the fields for a part of the day, and spend another part in the school, where they received free tuition both in secular and religious subjects. The Catholic creole boys would not go to that school at first, because the classes were opened and closed with the Lord's Prayer; but later on they overcame their prejudice, and frequented the school. As it may be seen in Mr. Chasteauneuf's letter, a good many Indian boys were baptized into the New Church; unfortunately their instruction was rather superficial. Almost all of them, parents as well as pupils, hoped to get temporal advantages by their baptism. When they realized that they were to have no "backshish," they slipped back into idolatry. One adult Indian of the name of Haradhun asked for his "backshish" two or three days after his baptism. This was of course refused, and the poor fellow dropped back.

In 1865 another "*Culte de Famille*" was conducted by Mr. Ernest d'Unienville in the district of Savanne, a place far away from Port Louis. This New-Church group was composed of fifteen members. At Easter of 1865, four children and one adult were baptized, and ten persons partook of the Lord's Supper.

The monthly meetings at Port Louis continued to be well attended not only by the members of the Society but also by many outsiders who were desirous of getting acquainted with the teachings of the New Church. Mr. Edmond de Chazal, one of the leaders in Family Worship, would officiate. In his absence he was replaced by Mr. Napoléon Lesage.

Twice a year, at Easter and at Christmas, the Holy Supper was celebrated either at Port Louis or at St. Antoine, where the different "*Cultes de Famille*" of the Island would meet on Mr. de Chazal's kind invitation.

In January, 1869, the prospects of the Society were far from being bright. The monthly review, the *Echo de la*

Nouvelle Jérusalem, which was called to do a great deal of good in the community, had to be stopped (for want of funds) with its seventy-second number. The promoters were so confident of the success of their endeavors that they committed the mistake of printing too many copies at a time, a thousand or so. As the cost of printing was excessively high at that time, the funds subscribed for the purpose were hardly sufficient. Very often they fell far too short of the cost of printing, and Mr. E. de Chazal, principal supporter of the review, used to cover all deficits himself. From thirty to forty per cent of the printed numbers were disposed of, and the rest remained for the generations to come.

After the cessation of the *Echo* the Society continued to publish, occasionally, sermons and pamphlets on various subjects. In this way the "Divine Word Opened" of Dr. Bayley, translated into French by Mrs. E. Volff of Algeria, was published in Mauritius.

In 1875 a heavy calamity befell Mr. E. de Chazal's family. By uncontrollable circumstances their fortune was so altered that the venerable leader of the New-Church Society, to his great regret, had to ask its members to find another place for their meetings. What seemed a calamity at first was under the Lord's Providence a blessing after all, both to the Society and to Mr. de Chazal, for he afterwards rescued his family's fortune from disaster. The members made a collective effort, and in the following year bought for Rupees 10,000 the building which is still the place of worship of the New-Church Society in Port Louis. The sum subscribed amounted to Rupees 4,874.90, out of which Rupees 4,000 were paid to the Messrs. de Roche-couste, and one of the members advanced the difference of Rupees 6,000 to the Society. As the building was a six-roomed house, the Rupees 874.90 were used to make the necessary alterations for a Worship Hall. Thus it was that the Society at last got its Church and Library; and the first service was conducted therein on the 25th of April, 1876.

Shortly after the purchase of the church-building the Society petitioned the Governor to be incorporated into a Civil Body. After a long series of difficulties and protestations on the part of other Christian bodies, the legal existence of the Society was recognized by a local Ordinance, No. 4 of 1877, and ratified by Queen Victoria. The following members figured on the Ordinance as actually composing the Society:

1. Joseph Antoine Edmond de Chazal
2. The Honorable Augustus Chasteauneuf
3. Napoléon Lesage
4. Thomi Olivier
5. Thomi Martin
6. George Clifford Mayer
7. Evenor de Chazal
8. James Lavers
9. Pierre Edmond de Chazal
10. Philippe Ducasse
11. Auguste de Chazal
12. John Henry Ackroyd.

From that time the Anglican clergy began to recognize the existence of the New-Church Society. One of their ministers, the Rev. Lagier, attended twice at the New-Church worship. He seemed pleased with what he heard, and expressed his desire of getting acquainted with New-Church teachings. So the members made him a present of a copy of "The True Christian Religion."

In 1878 the members made another collective effort, and cleared the church building of all debt. It would now seem that Mr. Edmond de Chazal had done his share in the work of establishing the New Church in its external form in the Island. He fell ill towards the latter part of December, and passed into the spiritual world on the 12th of February, 1879. The story of his work in the Lord's vineyard may be told in a few words. One of the twelve foundation members of the Society, he took a leading part in all its concerns, from the time it was instituted in 1859 up to his last illness.

Although he was not its first President, he was unanimously elected President two years after its institution, and so continued nearly the whole time it remained in its provisional state. When it was legally constituted he was its first President, and filled that important office till he was called to the higher life. He was its chief support for many years; and if the New Church exists in Mauritius, it is very largely owing to him. He supported it with wise generosity; and his pen was ever ready to make known and defend the truths of the New Dispensation. In spite of the ridicule which certain persons attached to the New-Church doctrines, he professed them openly and fearlessly defended them. It is to him that the Society owes its French New-Church Liturgy, which he arranged from the English and American Books of Worship. It is he who drew up the different forms of prayers used for Divine Service on Sundays, for Baptisms, Marriages and Funerals. He not only contributed to the wants of the New Church in Mauritius, but he also sent considerable sums of money to Messrs. Le Boys des Guays, Harlé, and Chévrier, for the translation and publication of Swedenborg's works in French. One might think that he absorbed, so to speak, all the acts of the Society in himself; but in the particular circumstances in which the New-Church Society grew, it would have been impossible to establish it in Mauritius without the confidence, the energy, and the determination with which he gave full vent to his ideas when once he had adopted them. He was beyond all doubt a chosen instrument of the Lord's Providence to inaugurate and direct a special work which he firmly strove to accomplish in consecrating thereto all his mental and physical faculties during twenty-five years. In the trying moments that marked the last years of his life on this plane he showed a courage, a determination, and an absolute faith in Providence, which no doubt helped him to a large extent in the saving of his family's fortune.

It is pleasing to note that all the newspapers of Mauritius, representing different parties and different religious views,

did full justice to the high character of the founder of the New-Church Society. Large numbers attended his funeral, representing all classes of the community; and their demeanor evidently showed that the tribute of respect paid was not merely a formal one. Two Anglican ministers attended his funeral,—the Rev. Lagier (who had before attended twice at New-Church Divine Services) and the Arch-deacon Matthews. This latter gentleman had visited him several times during his illness, and showed every respect for his convictions. The Roman Catholic clergy was less tolerant. Their Bishop forbade his people to attend the funeral; nevertheless all the Roman Catholic relatives, and a large number of friends, made it a point to be present. The most intolerant would not go inside the church; but they accompanied the funeral procession to the grave-yard.

Many people said that after Mr. de Chazal's death the New-Jerusalem Church would fall into oblivion, because its most fervent disciple and founder had disappeared. Their prediction was not in the least fulfilled; the large and interesting de Chazal family and the other members were too profoundly convinced of the heavenly truths of the New Jerusalem to allow of such an event. Messrs. Napoléon Lesage, Auguste Chasteauneuf, John Henry Ackroyd, James Lavers, Evenor de Chazal, Pierre Edmond de Chazal and the other members bravely put their shoulders to the wheel, and kept the banner of the New Jerusalem floating in the Colony.

After Mr. de Chazal's death, Mr. Napoléon Lesage was unanimously elected President of the Society, and Leader in Worship. He filled these posts to the satisfaction of all during twenty years. He died in the year 1899 at the ripe age of seventy-three. He was one of the three receivers in 1848, when Mr. Poole introduced the Heavenly Doctrines in the Island; and he had been a member of the Society from its very beginning. After the Society had been instituted, he was its first Secretary, and filled this post with distinction till he was called to the higher post of President. His house was one of the first in which the truths of the New Dis-

pensation were read and received. As Lecturer and Leader in Worship, he conducted all the services entirely gratuitously with great diligence and regularity. He was a diligent student of the Word and the Doctrines. He clearly explained them and closely adhered to them in all his teachings; and, what is more important, his life was in entire accordance with them. He has left an elaborate commentary on Matthew's Gospel, the result of his studies. Circumstances have not allowed of its being printed; but it is hoped it will be done before long by one of his daughters. One striking feature in this Leader was his great moral courage; he allowed nothing to discourage him. After his retirement from public life (he was a Head of Department in the Government Administration), he would go down every Saturday to Port Louis, and lecture to two or three persons, sometimes to one only, with as much zeal as he would have showed before a large congregation.

Mr. George Clifford Mayer succeeded Mr. Napoléon Lesage as Leader in Worship and President of the Society. He was baptized into the New Church on April 6th, 1863, and became a member of the Society on the 15th of the same month. From that time till his death in September, 1900, he very seldom failed to attend the meetings of the Society, whether church service or the Society's business. He always took an active part in the work when his duty as Magistrate did not call him away from the Island. Shortly after his admission as member, he founded a Society for the study of the Doctrines and a Sunday school for the children at St. Antoine, in both of which he took an active part in the teaching, and did all he could for their prosperity. When he was at the head of a family he led in Family Worship on Sundays with great piety and regularity. His lectures were practical, delivered in a clear and eloquent language which penetrated the hearts of his hearers, being the expression of conviction.

Mr. Auguste de Chazal succeeded Mr. G. C. Mayer in 1901 as President. To his great regret his failing health

did not allow him to accept the functions of Leader in Worship. An arrangement was come to, by which Mr. John Henry Ackroyd conducted the monthly services at Port Louis from December, 1901, to August, 1904; and, on the departure of Mr. Ackroyd to England, the services were continued by Mr. Léon de St. Pern from August, 1904, to December, 1906, the date at which the first pastor of the Society, the Rev. G. I. Fercken arrived in the Island. Mr. Auguste de Chazal held the post of President till 1905; when he was succeeded by Mr. Léon de St. Pern. Under his presidentship the Society petitioned the Governor of the Colony to be granted an assistance towards the support of a minister, as it was given to other churches. It appears that His Excellency was not empowered to grant their request. The members had to rely on their own resources to have a minister; so voluntary subscriptions were raised to that end.

In 1877 Mr. Auguste de Chazal had removed to Natal, where he stayed some years with his family. By his efforts a New-Church Society was formed at Durban, Natal, in which he took an active part, till he returned to his native country in 1885.

Long before the services of a regular minister were contemplated; but it was not easy to find sufficient funds for the support of a minister. Shortly after the Society was instituted, Mr. George Herbert Poole of Adelaide offered to come out as minister of the Society. He had all the qualifications as such; but the means at the Society's disposal were not sufficient to accept his offer. In 1889 another minister, the Rev. W. Allan Campbell, offered his services; this offer also had to be declined for two reasons,—first, for want of means, and second, the gentleman did not speak French. In 1902 Rev. G. I. Fercken proposed to come out as minister; but at that time he was "Bishop" of a small society known as the "United Brotherhood," and was not a consecrated minister of the New Church; consequently his offer had to be declined. In 1905 Rev. W. H. Acton, minister of the Academy of the General Church,

offered to come out. His offer was not accepted, the members of the Society of Mauritius having no sympathy with the views held by the Academy on certain doctrines.

Towards the year 1906 the necessity of having a minister was strongly felt by one and all; the faith of many was wavering through ignorance and lack of instruction. Therefore the members made a greater effort than had hitherto been made, and provided enough means for the support of a minister, one of them taking upon himself to pay all difference that might exist between the amount subscribed monthly and the stipend of the minister, in fact, the greater part of the burden. As Mr. Fercken had by this time been consecrated in the ministry of the New Church, the Society offered him the post of pastor of the "New Jerusalem Church of Mauritius," which offer was gladly accepted. He landed at Port Louis on the 21st of December, 1906, without his family,—the latter came on later. He was pleased with the place and with the members of the Church, and shortly after his arrival he held weekly worship both at Port Louis and at Curepipe, with an average attendance of thirty at Port Louis and fifty at Curepipe, the latter meetings in the house of Mr. Auguste de Chazal.

Encouraged by the progressive advance of the work, the members decided to erect a church at Curepipe. Two lady members made a generous donation of half an "arpent" of land at Curepipe Road, and all the other members contributed generously towards the building of the edifice.

On the 13th of April, 1907, the foundation stone was laid. In the hollow of the stone was deposited a metal box containing (1) a Bible, (2) a copy of the "True Christian Religion," (3) a copy of the Report of the General Conference for 1906, (4) a copy of the *Morning Light*, (5) a copy of the *New-Church Messenger*, (6) a silver rupee bearing the effigy of Edward VII, and (7) a document on parchment containing the following declarations:

In the Name of the Triune God, Father, Son and Holy Spirit.
Amen.

This day, Saturday, 13th April, 1907, in presence of the Members

of the Church, was laid the foundation stone of this Edifice, situated at Rémono Street, Curepipe Road, and consecrated for the Worship, Sacraments, and Ceremonies of the New Church, the New Jerusalem foretold by the Lord in the XXIst Chapter of the Apocalypse. This ceremony was presided over by the Rev. Gaston I. Fercken, Doctor in Theology and in Philosophy, first Minister of the New Jerusalem Church Society in Mauritius, on a plot of ground graciously offered to the Church by Mrs. Eugène Tarby and Miss Léona Lesage, daughters of the late Napoléon Lesage, late Leader in Worship. The Office-Bearers of the present year are Messrs.:

The Honorable P. Edmond de Chazal, C. M. G., *President*

Camille François, *Vice-President*

Arthur Chasteauneuf, *Treasurer*

Aristhène Orioux, *Secretary*

Louis Pontré, *Vice-Secretary*

This Church is built by means of the generous contributions of the Members of the Society actually numbering 100.

Curepipe Road

This 13th April, 1907

(Signed) G. I. FERCKEN

Pastor

(Signed) P. E. DE CHAZAL,

President

The dedication of the new edifice took place on Sunday, 13th October, 1907, at nine o'clock in the morning, preceded by the Holy Communion service. After the service a lunch was served in an unoccupied house close to the church. A strange thing is the part played by the figure 13 in the erection of the Church; the laying of the foundation stone on the 13th April; the dedication on the 13th October—an ill omen to the superstitious, but to us of the New Church it is the beginning of a new state of things.

In November, 1907, one month after the dedication of the church at Curepipe, a monthly English service was held at the request of fourteen members. This went on well for a year; but unhappily it had to be stopped for want of interest.

After five years' work in the Island, Mr. Fercken went on six months' leave with his family to Europe. He was replaced during his absence by Mr. Léon de St. Pern, one of the church members who has taken an active part in the

Society's business as Secretary, Treasurer, and President, and also as Leader in Worship. After the expiration of his leave, Mr. Fercken returned to Mauritius alone. He stayed here another two years, and finally left for good in March, 1914.

The flock was left without a pastor. So steps were taken to have a successor to Mr. Fercken. Three gentlemen were in view, Mr. Robert Flon of Paris, Mr. E. Deltenre of Brussels, and Mr. C. A. Nussbaum of Portland, Oregon. Meanwhile Dr. Lucien de Chazal and Mr. Godefroy d'Emmerez de Charmoy took the services in turn at Curepipe, and Messrs. Edmé Gellé and Hanelas conducted the services at Port Louis.

Of the three above-named ministers, the Rev. C. A. Nussbaum of the General Convention was the best fitted for Mauritius. Miss Lina Mayer, a devoted member of the New-Church Society, now called to the higher life, had occasion to hear Mr. Nussbaum in Paris in 1889 while she was on a voyage in Europe. In 1914 she wrote to ask him if he did not know of any French-speaking minister in America who would be willing to come and take the direction of the flock in Mauritius, and she told him of the difficulties the Society was in. Mr. Nussbaum, whose sole desire is to minister to a society where he would be of the greatest use, offered to come out himself rather than let the church in Mauritius perish for want of a French-speaking minister.

In the meanwhile, in August of the same year, i. e., in 1914, a minister of the Academy, the Rev. F. E. Gyllenhaal, on a visiting tour, called at Mauritius on the instruction of Bishop N. D. Pendleton. He met with a most cordial welcome on the part of all the members of the Church, and was the guest of Dr. Lucien de Chazal and his sister, Mrs. Charles Moubray. He delivered two lectures at Mesnil-aux-Roses, the lovely residence of Mrs. Pierre Edmond de Chazal, conducted Divine Worship both at Curepipe and at Port Louis, and also celebrated the Holy

Communion. He left for South Africa, and since then has been pastor of the Durban Society.

The Rev. Nussbaum left the Portland Society on one year's leave, and was expected here in October; but owing to the difficulties of travel caused by the great European war, he only reached Mauritius in January, 1915. He stayed at Mesnil-aux-Roses, the guest of Mr. and Mrs. Charles Moubray. He liked the place and the people, and set to work with heart and soul. His activity, his large erudition, and his warm and spirited language soon brought about a revival among the members of the Church which he has ever since kept glowing by his instructive and intelligent teachings. As has been said :

His sermons and talks are always excellent, treating the highest subjects and rising by beautiful soarings of the soul towards the heavenly New Church ideals. They are always listened to with the greatest attention; and as they are adapted to the state of the hearts and minds of each of his hearers, they have on them very good and helpful effects.

One of the most happy events that could happen to the Society, one which gives the members the hope of preserving the pastor for many a long year to come, is his marriage with one of their members, Miss Hilda Collins, eighteen months after his arrival in the Island. They are both very happy; and they have been blessed (on the 20th of May, 1917) with a baby girl, the joy and sunshine of their happy home.

Shortly after his arrival, Mr. Nussbaum started classes of religious instruction at Port Louis and Curepipe, and later on at Vacoas also, for the children and young people, consisting of studies of the Word, Natural History, Physics, Chemistry, Physiology, the Science of Correspondences and the practice of hymns. A good number of adults and mothers attend these classes with their children, and the interest they all take in these studies is a cause of rejoicing. Every Saturday afternoon he gives a lecture on New-

Church subjects in connection with Swedenborg's works. In this way his auditors have gone through "Heaven and Hell," "Conjugal Love," "Intercourse of Soul and Body," the "Last Judgment," "Divine Love and Wisdom"; and they are now studying the "Divine Providence."

At Port Louis on Sunday evenings he gave several series of evening lectures on New-Church subjects for the general public. The attendance at these lectures varied from forty to eighty, according to the interest that the public took in the subjects that were treated. Besides the above regular classes, he has also held two public lectures in Port Louis at the house of Mr. Aurèle Pragassa, a devoted member of the Church and the present Vice-President; and another series of lectures at Vacoas in the house of Mr. and Mrs. Marc de Chazal, for the benefit of a large number of ladies belonging to other Christian churches.

In July, 1917, owing to the suppression of the Sunday train-service, the usual hour of worship had to be altered. A worthy member of the Church generously put a motor-car at the disposal of the pastor to allow him to proceed to Port Louis where he holds the service at 7.30 A. M., and from thence to Curepipe where the service begins at 9.15 A. M. As the suppression of the Sunday trains was and is still a great inconvenience, many of the members living at a distance from the places of worship found it difficult to attend the services; therefore Mr. and Mrs. Marc de Chazal, who have always the welfare of the Church at heart, graciously put their residence at the disposal of the pastor, and a service was held at 1 o'clock P. M. for those living at Vacoas.

From January, 1915, to December, 1917, the pastor baptized thirteen children and one adult, confirmed fourteen young people after regular instruction, solemnized two marriages, and had his own marriage solemnized by Dr. de Chazal.

The Sunday evening lectures at Port Louis and the Sunday services at Vacoas are now stopped; but the other classes and lectures continue to be well attended, and grow

more and more profitable to those who have the privilege of attending them.

Since the year 1916, the pastor has been assisted in his work by Mr. Cornelius Bécherel, who for several years has been preparing himself for the New-Church ministry under the direction of the Rev. W. L. Worcester, President of the New-Church Theological School in Cambridge, U. S. A.

For the last two years Mr. Godefroy d'Emmerez de Charmoy, another faithful and very active member of the Society, has been engaged in the translation into French of Pott's "Swedenborg Concordance," and in the preparation of a French Dictionary of Correspondences.

The history of the Church in Mauritius would be incomplete were we to omit the active part taken by several other members besides those already mentioned. Of the twelve foundation members, Mr. John Henry Ackroyd, a magistrate on the retired list, is the only one living at the time we are writing, i. e., in October, 1918. He was one of the first to read the works of Swedenborg in Mauritius, and he became and has ever after remained a fervent disciple of the New Jerusalem. He contributed largely towards the establishment and development of the Church, not only in the editing of the *Echo*, but also by his intelligent teachings as Lecturer and Leader in Worship. It was he, as the Vice-Secretary of the Society, who wrote the Reports, Addresses and Letters to the General Conference; it was he who did the correspondence with other societies established in the world. He removed to England in 1904, and from that place he has more than once been useful to the Society.

The Honorable Charles Auguste Chasteauneuf, another foundation member, was called to the higher life in 1882. He always took a very active part in the Society's business as Treasurer, Vice-President, and President. Member of the Legislative Council and occupying a high post in the Government Administration, he helped the Society with his influence whenever there was opportunity for it, specially in obtaining the Ordinance which constituted the Society a Body Corporate.

Mr. Evenor de Chazal had the privilege of twice visiting the various New-Church societies of Europe, in 1863 and in 1883. He finally settled in Fianarantsoa, Madagascar, with his family. One of the founders of the Church in Mauritius, he always took an active part in the deliberations, and contributed liberally in the uses of the Society. He has left two sons in Madagascar. One of them, Mr. E. A. de Chazal, in Antalaha, is mentioned in the Directory of the General Conference.

Mr. Pierre de Chazal, one of the sons of the Hon. Pierre Edmond de Chazal, had the supervision of the Church at Curepipe while it was in construction. He has removed with his family to Lausanne, Switzerland, where he has brought together the several members of the Mauritius New-Church Society residing for the time being at Lausanne, into one society, under the direction of Pastor G. Régamey.

Another devoted member who did much in diffusing the Heavenly Truths in Mauritius was Mr. Camille François. This gentleman was cashier in a commercial firm for over fifty years, a model of integrity and punctuality, and greatly esteemed by all who knew him. He led in Family Worship at his house, to which he invited many of his friends and acquaintances.

If the Society has a place of Worship at Port Louis, it is mainly due to the Hon. Pierre Edmond de Chazal, Member of the Legislative Council. He it was who took the initiative in raising subscriptions for the purchase of the building; he it was who advanced the sum of Rupees 6,000 and waited four years to be repaid. He served the Society uninterruptedly during twenty years as Secretary and seven years as President, and when he was called to the higher life he enriched the Church by a legacy of Rupees 5,000.

Mr. Léon de St. Pern, lately called into the Spiritual World, has made a legacy to the Society, consisting at present of the absolute ownership of a property valued at Rupees 9,000 and contiguous to the Church at Curepipe, with the purpose of providing a parsonage and library.

And last is the present President of the Society, Dr. Edmond Lucien de Chazal, eldest son of the Hon. Pierre Edmond de Chazal, and grandson on the maternal side of Mr. Edmond de Chazal, founder of the Society in Mauritius. One may not be far wrong in saying that he takes as deep an interest as his grandfather in the welfare of the Church. He has been helping Mr. Charles Byse of Lausanne in the publication of his works. He has supported Mr. G. Régamey in his work at Lausanne. If the Church in Mauritius has a pastor, it is due to his wise generosity. It was he who paid the greater part of the first pastor's stipend, and did the same for the present pastor. Two years ago he made a large endowment of Rupees 120,000 to the English Conference, the interest of which serves to pay the pastor and his assistant. Henceforth the Society will have no more pecuniary difficulties in the support of its pastors. Dr. de Chazal has also shown interest in the well-being of his countrymen, and has made a large donation to the Government of Mauritius with the view of reducing infantile mortality in the Island.

Such is the history of the Society of the New Church in Mauritius, instituted sixty years ago by a handful of earnest and well-meaning disciples. They were firm in the struggle which they sustained against those who blamed them for having renounced the faith of their fathers and the tradition of the old churches. Innumerable were the sacrifices they made to keep up the banner of truth. They lost sincere friendships in the circles they moved in; some made pecuniary losses; others lost their situations; and one man lost his situation for marrying a Swedenborgian. But they stood firm, and have left in Mauritius a well organized Society now of sixty years' standing.

C. BÉCHEREL.

THE REV. GEORGE NICHOLSON.*

BY CHARLES HIGHAM.

AMONG the books attributed to this early New-Church Minister—the compiler of “The Dictionary of Correspondences”—is one said to have been published at Liverpool in 1814, and to have been entitled “Authentic Memoirs” of the author “with eighteen extracts from his unprinted MSS., etc.” If this volume could be found, its contents would simplify, if not supersede, the work of any present-day biographer. But the book appears to have completely vanished. Enquiries concerning it, extending over upwards of seven years, and addressed to all “likely” persons and institutions, have elicited no affirmative response—no copy seems to remain available for reference. This climax of failure has suggested the following collection of all the known facts in the case. There is a certain fitness in such action at the present time, for, as will be seen below, the Rev. George Nicholson departed this life almost exactly one hundred years ago—1919 is his centenary year. It is rumored that a line-engraved portrait of him once existed, but no copy of it can now be found.

At the outset it may be convenient to transcribe several biographical fragments which will furnish a kind of ground plan for the desultory structure about to be erected.

Replying to a series of questions propounded by James Glen,† Henry Servant‡ wrote, under date 12th August, 1805, among other things:

*When this article was sent from England, the author expected it to appear also in *The New-Church Magazine* (London) for September-October, 1919.

†See *The New-Church Review*, 1912, p. 532; 1914, p. 548; 1919, p. 229.

‡See *The Intellectual Repository*, 1816-17, pp. 514-15.

'Who and where is Mr. Nicholson? Mr. Nicholson . . . is still living; he is a very worthy, zealous, man, and was formerly Usher to an eminent Grammar School. About 4 or 5 years ago he was ordained as a minister, and preached in London, Bristol, and other places, and was invited to Hull in Yorkshire, to succeed the Rev. Mr. Green as a preacher of the truths of N[ova] E[cclesia], i. e., the New Church], but by a letter which I received from him some time since, and which I have enclosed in the box with the books, for your information, it appears he has been ill-treated by those who first invited him as their pastor.*

An article in "The Biographical Dictionary of Living Authors," 1816, ran thus:

Nicholson, Rev. George, Curate of Taxall, Cheshire, and a few years ago assistant to Dr. Coulthurst, Vicar of Halifax, with whom he seems to have quarrelled. This reverend gentleman, who seems to have been far gone in the reveries of mysticism, has published as follows:—

a list of about fifteen of his works being appended.

Under the heading "Obituary" in *The Intellectual Repository* for July—September, 1819, appeared the paragraph:

We have heard, but are unable to state any particulars, that the Rev. G. Nicholson, who has deserved so well of the New Church by his laborious and very useful work, the "Dictionary of Correspondences," departed this life after a trying illness of seven years, in the month of March last.

Earlier in the same volume (pp. 129-32), and under the same heading, was an article reprinted from *The Christian Observer* upon "The Rev. Henry William Coulthurst, D.D.," Vicar of Halifax, who died on December 11, 1817, in the sixty-fourth year of his age. To the particulars thus presented, the Editors of *The Intellectual Repository* added the sentences:

This highly respected character was a cordial recipient of the doctrines of the New Jerusalem Church, and has been, for many years, an affectionate reader of the writings in which those doctrines are communicated to mankind. His intimate connexion

**The Monthly Observer*, 1857, pp. 311-12.

with many leading characters in church and state, joined, we apprehend, to a natural timidity of temper, prevented him from making a public avowal of those sentiments; but now that all motive for concealment is at an end, his friends, we trust, will not blame us for announcing what we know to be a fact.

Mr. Theodore Compton in his "Life of the Rev. John Clowes," 1898, gave (pp. 109-10) an amusing anecdote of Dr. Coulthurst, illustrating this "amiable weakness," and also cited from a letter by the Rev. John Clowes to Mr. C. A. Tulk in 1816, this:

At Heath I met with Dr. Coulthurst, to whom I delivered your dear father's generous present of the Latin Indexes, which he received with much gratitude. I afterwards passed a night with him on my way home, and found him to be still the same affectionate but timid reader of the New Doctrines that he had been for several years past.

In "Hodson's Catalogue for 1849," on p. 9 appeared the following paragraph:

NICHOLSON, Rev. GEORGE. A clergyman of the Established Church. He was formerly a schoolmaster in London, and having embraced the Doctrines of the New Church, attended the ministry of the Rev. J. Proud, for whom he occasionally preached both at Cross Street and at York Street. He was afterwards minister at the societies at Dagger Lane, and Myton Gate, Hull. While here he was persuaded by Dr. Coulthurst, Vicar of Halifax, himself a receiver of the Doctrines, to enter the Established Church, which he did, and by the influence of the Doctor, he obtained the perpetual curacy of Little Budworth in Cheshire. He was the author of "Essays on Theological Subjects," . . . etc., and he compiled a large "Dictionary of Correspondences." But these are all out of print, and can only occasionally be met with. He was also a contributor to the "New Jerusalem Journal." He died in March, 1819.

It will have been noted by the careful reader that none of these memoranda furnishes the date of Nicholson's birth into this world, or of his entrance into the external New Church. In his "Serious and Affectionate Address to the Inhabitants of Hull," published in 1806, he mentioned (p. 6) that he had been for sixteen years a receiver of the

New Church, thus, in round figures, dating his membership as commencing in 1790. Upon page 139 of the same book he again emphasized that year. "And I can testify for myself, that almost every day, since 1790, I have gained new confirmation." His first signed appearance in print, as an advocate of his new beliefs,* was in the shape of a brief letter to the Editors of *The New Magazine of Knowledge*, Vol. II., p. 354, dated July 28, 1791. This periodical was succeeded by *The New Jerusalem Journal*, of which Robert Hindmarsh was the sole Editor. To this volume George Nicholson contributed nine articles, one of which bore the address and date "No. 11, Mount-Row, City-Road, [London], Sept. 7th, 1792-36." Another was entitled, "Christ alone exalted, or the Testimony of him, the Burden of all Revelation, [John v. 39]: a Discourse delivered in the New Jerusalem Church, Great Eastcheap, June 17th, 1792-26. By George Nicholson." The preacher, however, does not seem to have been a formally-elected member of the Society; his name cannot be found in the copy of its Minute Book preserved in the Library of the New-Church College.

Simultaneously with the fifth session of the General Conference of the New Church, held at Birmingham, in April, 1793, there assembled in Great Eastcheap, London, a Conference "composed of the Rev. James Hindmarsh, Rev. Francis Leicester, Messrs. Robert Hindmarsh, Richard Thompson, and George Nicholson, all of London." The quotation is from the Rev. Manoah Sibly's pamphlet "Appeal" of 1839.

Nicholson's first New-Church publication, in separate book form, was his "Essays on the Most Essential Theological Subjects," 1794, already named above. It was printed and published for him by Robert Hindmarsh, and was also announced upon its title-page as obtainable in Lon-

*He had already, in 1787-9, published several—presumably "orthodox"—Sermons: one of his printers being "H. Trapp, No. 1, Paternoster Row," son-in-law and successor to John and Mary Lewis, Swedenborg's publishers—a noteworthy fact.

don from "M. Sibly, No. 35, Goswell-street," and from "the Author, No. 38, Aylesbury-street, Clerkenwell." Upon p. 4 appeared an advertisement: "Just published, Price Three Shillings, A New Dictionary of Correspondences, Representations, etc. Compiled from the Writings of Emanuel Swedenborg, by James Hindmarsh." Benedict Chastanier had suggested the publication of such a book "as far back as the 15th of July, 1785," and had reminded the readers of *The New-Jerusalem Magazine* of the fact, upon pp. 253-4 of that work. The Rev. James Hindmarsh's "Dictionary"—concerning which see *The Intellectual Repository*, 1847, p. 160—had been commenced in *The New Magazine of Knowledge*; and there are two references to the subject in *The New-Jerusalem Journal*. These collateral facts are here mentioned in view of Nicholson's *magnum opus* about to be described.

Evidence has been adduced above to prove Nicholson's close association, literary and ecclesiastical, with Robert Hindmarsh and the Rev. Manoah Sibly; while in a yet earlier paragraph is mentioned his friendship and service for the Rev. Joseph Proud. These two ministers being thereby well qualified to judge of the candidate's fitness for ordination, they performed the ceremony upon December 25, 1800, the newly-made minister being described as of Kingston-upon-Hull.* The ordination was formally endorsed by the Conference in 1807, and again in 1808.

Writing from "London, December 11, 1800," the about-to-be-ordained man indited the Preface to his most important book the title-page of which reads "A New and Comprehensive Dictionary of Correspondences, Representatives, and Significatives contained in the Word of the Lord. . . . By George Nicholson N[ovæ] H[ierosolymæ] M[inister] . . . London . . . sold at the Aurora Printing Office, No. 15, Cross Street, Hatton Garden, and by M. Sibly, No. 35, Goswell Street, 1800. Price One Guinea in boards," xxviii+612 pp., quarto. The sale of copies at

*Hindmarsh's "Rise and Progress," 1861, Appendix, p. iii.

this—albeit necessarily—high price was, naturally, slow, and several societies co-operated in the endeavour to hasten it. Thus at the meeting of the Friars Street Society on August 2, 1819, it was resolved, "That Nicholson's Dictionary be sold for the future at 16/- each;" and, at the meeting on December 6th in the same year, "That an Advertisement be put on cover of the next *Intellectual Repository* for the sale of Nicholson's Dictionary and the Apocalypsis Explicata and that the Rev. Manoah Sibly be requested to draw it up." In the Report of the Swedenborg Society for 1820, the Treasurer recorded his having paid £5 to "Mr. Jenkins on account of a quantity of Nicholson's Dictionary, sent to America, in 1817."

In his "Address to the Inhabitants of Hull," already cited, the author wrote (pp. 83-4):

I myself was six years engaged in compiling an English Dictionary, containing above 600 pages, 4to, and published 1800, containing explanations, sentences and spiritual discoveries, translated and compiled from the whole of our author's theological works, with references to them and to the scriptures, which dictionary, notwithstanding all my laborious application, I am revising for a second edition.

It does not appear that this was ever published.

The Rev. Edward Madeley, also, contemplated the production of a new edition of the Rev. George Nicholson's book, and, indeed, carried the scheme very near to completion; his copy of the original volume, annotated throughout in MS., remains in the possession of his son, Mr. Edward Madeley of Maidstone. The last-named gentleman edited his father's book "The Science of Correspondences elucidated, New and Enlarged Edition," 1884, but it bears no acknowledged relation to Nicholson's work.

Sixty years after its publication in England the "Dictionary" was republished in America, with many alterations, and without his name as its original author [except in the opening sentence of the prefatory "Advertisement"]. It was edited anonymously, and printed, by one Charles Bolles of Boston, "a printer who became converted to the New

Church while setting type for New-Church publications."* The first edition appeared in 1841; and it has been constantly reprinted throughout the intervening years, the Eleventh Edition, dated 1910, being possibly by this time "a back number."

From an account of the Independent Congregational Church in Dagger Lane, Hull, given in James G. Miall's "Congregationalism in Yorkshire," published in 1868, and partly recited in *The New-Church Magazine* for 1905 (pp. 297-8), it appears that the Rev. Robert Green became the minister of that chapel in 1783. He, with three other ministers, signed the Advertisement, dated "Hull, April 1785," to the Fifth Edition of "A Collection of Hymns," York, 1785. An obituary notice of Robert Coulson, Esq., in *The Intellectual Repository* for 1849, p. 199, mentioned the Rev. Robert Green, "who was originally a minister of the Scotch church." A similar article in the same periodical for 1832, p. 290, stated, concerning Mrs. Elizabeth Birch, late Normand:

She might with propriety be considered one of the seals to the ministry of the late Rev. Mr. Green, of Hull; under him she first received her religious impressions; and when he began to preach the doctrines of the New Church, she cordially received them at his mouth.

At the third session of the General Conference of the New Church, held at Great Eastcheap in 1791 there was read "A Letter from Mr. Robert Green, of Hull, in Yorkshire" (*Minutes*, p. 5); and at the fourth session, at the same building in the following year, a similar letter was read (*Minutes*, p. 7). The history of the Hull Society presented to the readers of *The New-Church Magazine* (1904, pp. 481-9) stated that

[Mr. Green] continued in office to the time of his death in 1803 . . . in 1797 the name of Mr. G. Nicholson appears as his

**New-Church Life*, 1915, pp. 716-17. An obituary notice of him appeared in *The New Jerusalem Magazine*, Boston, Vol. XX, p. 554, and in Vol. XXVII, pp. 402-4.

assistant, and after Mr. Green's death he was elected to the pastorate. In January of that year [1805] the Rev. R. Brandt entered upon his duties as pastor, but there was considerable opposition.

The receipt of "a letter from the Rev. Mr. Brant at Hull" was noted in the Minutes of Conference for 1807.

In *The Aurora*, No. VIII, was printed a letter to the Editors, dated as from "Kingston-upon-Hull, October 24, 1799," expressing "sincere thanks for your useful *Aurora*, particularly your 6th, and more particularly for your answer to Roger Bernet's question," with fifteen signatures appended. In the same periodical, No. XXVII, was "A List of Societies in the Counties of York and Lancaster in which, by way of distinction, *Rev.* is used to those Ministers, who were Ministers in the former Church," dated May 14th, 1801, wherein figured "Hull, Yorkshire, Rev. Robert Green."

The Rev. George Nicholson's "Address to the Inhabitants of Hull," already twice cited, was published in 1806, describing him as "late Minister of the Old Chapel, Dagger Lane, and now Minister of the Society, meeting at the Academy, Myton-Gate, Corner of Fish-Street, Hull," the building last-named being also advertised as the author's dwelling-place, at which copies of the book were procurable.

The transfer of the Dagger Lane property to the New Church, consequent upon the conversion to that faith of the Rev. Robert Green, was, naturally, strongly opposed by the "orthodox" trustees of the building, who did not share their minister's altered opinions; and they carried on a series of lawsuits which culminated in an Order by the Court of Chancery under which "the property passed into Swedenborgian hands; but in 1848 it reverted by purchase to the Presbyterians."*

In this connection the presentation of part of an epistle

*The story of the Hull Society may be read in *Morning Light*, 1910, p. 129, and 1913, pp. 89-90, also in the *New-Church Magazine* 1904, pp. 481-9, and in J. G. Mialls "Congregationalism in Yorkshire," aforesaid.

addressed in 1811 by the Rev. George Nicholson—then an Anglican clergyman—to one of his former flock needs neither explanation nor apology. Having referred to some of the troubles of the Society he continued :

But I wish to reflect not on others nor to exalt my own merits—I pray God to restore my health that I may do a little more good here if possible. But I have poor hopes at present— one consolation is that our Lord knows and does all things well—Humanity and Love form the whole of vital religion. Our sufferings here will be sanctified to us even here and very soon be ended and exchanged for a better state which shall forever last. We suffer for our sins—And all is done with mercy and judgment too, in this kind. I have passed thro' more this last twelvemonth than ever I passed through for the time in my life. But my Redeemer liveth and so do I still. Blessed forever blessed be the Name of our Lord. In whose name presence life and strength and with most ardent prayers for the present and eternal good of you—your wife and all friends at Hull I remain Dear Brother Yours unfeignedly,

G. NICHOLSON.

Chester, July 30, 1811.

P. S. I have been able to preach but once these 7 months.

(Among the noteworthy happenings at Dagger Lane, in its New-Church days, was the baptism there on October 13, 1812, of a babe who as a man became the Rev. Richard Storry).

That the Rev. George Nicholson continued to reside in the same seaport until 1806 appears from the fact that upon his "Vindication of the Holy Scriptures in an Affectionate Address to the Deists," printed for the author at Leeds and published in that year, he was described as of "Kingston-upon-Hull, Yorkshire." But in or before the year 1809 he was ordained into the Church of England, and became Assistant Curate of St. Anne's and St. John's, Halifax, in which capacity he preached on February 5, 1809, in the Parish Church of Halifax a Sermon on "The Practical Knowledge of Christ": it was printed, for the author, in Manchester. His later clerical appointments, chronicled upon the title-pages of subsequent books, were: in 1810,

"Curate of Taxal, Cheshire"—once described as "near Buxton in Derbyshire"; and, in 1811-15, "Perpetual Curate of Little Budworth, near Tarporley"—or, as on another title-page, "near Middlewich," Cheshire. A sermon by him published in 1810, is stated to have been "Printed at the Particular Request of the Rev. John Mossop, Vicar of Langtoft and Baston in Lincolnshire." Some notes concerning this clergyman have appeared in *The Intellectual Repository*, 1834-5, p. 275, and in *The New-Church Magazine* for 1912, p. 562. Upon the title-page of a volume published in 1816 the Rev. George Nicholson figured as "late Perpetual Curate of Little Budworth."

No attempt is made in the present notes to furnish a complete bibliography of his published writings. Such a chronicle must include a transcript of the title-pages of all books by the author published in his New-Church days, or before, or after. It may also have to include some pamphlets on Vegetarian Diet published at Manchester in 1797, and a System of Shorthand, dated 1806. However that may be, it has been decided not to lengthen this tentative outline of a biography by any attempt at a formal bibliography. Materials for the latter are in process of collection by the capable hands of the Rev. J. G. Dufty—who has kindly assisted in the present undertaking. The book (to be entitled "A Bibliography of the New Church," or words to that effect) will, it is to be hoped, in due time see the light. Judging from present indications, there will be in the foreshadowed "Bibliography" upwards of forty items standing to the credit of George Nicholson. Therein will also be noted the names of about eighteen different printers, employed by him in various towns, several of which have been named herein.

From the Rev. J. G. Dufty comes the following addendum, without which the present notes must have come to a very "lame and impotent conclusion." It is based upon a circular-letter extending over two quarto pages with fly-leaf, opening with a formal Certificate signed by James Stringer, Vicar of Middlewich, Cheshire, George Mounsey,

Minister of Forest Chapel, near Macclesfield and John Clowes, Rector of St. John's, Manchester, dated July 31, 1816, countersigned by "G. H. [Law, Bishop of] Chester," and emanating from the "Palace, Chester, August 16, 1816." This document testified that

The Rev. George Nicholson late Perpetual Curate of the Parish of Little Budworth . . . hath been diligent in the discharge of his duties as a Minister of the Gospel and that he hath not written, or maintained, anything contrary to the doctrine or discipline of the Established Church. [Then followed] A Card of Address from Mrs. Elizabeth Nicholson, the wife of the Reverend George Nicholson . . . who has been confined these last five years with the most grievous sickness, still continued in defiance of all medical prescription, depriving him of the ability to perform Ecclesiastical Duty, and of his only income arising from his last curacy; and who has a large Family of six children almost all unprovided for. Mrs. Nicholson having, therefore, a desire and now a favourable opportunity of making some provision for their future support, hath communicated her plan to a few of Mr. Nicholson's surviving Friends, which is the Establishment of a Preparatory Boarding School for young Gentlemen from Three to Ten years of age, and they have practically evinced their approbation by coming forward to support it. A Commodious House and Garden in a most salubrious situation on one of the high Turnpike Roads near London, is accordingly engaged and entered upon by Mr. and Mrs. N. and Family (without any risque to him for the first half year). In consequence whereof several pupils are promised, and there is not the slightest doubt of success if sufficient contributions can possibly be annexed. . . . It is intended that Miss Nicholson should take a part in the prosecution of this truly useful and respectable Establishment, which will also receive all the advantage Mr. N. can annex to his superintendence. Mr. N. hath laboured with incessant diligence and integrity these Thirty years in the cause of Literature, Truth, Virtue and Christianity. And although for these last five years he hath been precluded by his illness from public Ecclesiastical Duty, yet he hath still pursued in his painful and inevitable retirement his uniform design, by writing; and been enabled, through Divine Providence and the kind Subscriptions of his Friends to his literary productions, to avoid, as much as possible, all pecuniary embarrassments: but most of those friends are now deceased! . . . [signed] Elizabeth Nicholson, March 16, 1818.

Twelve months later her husband's illness culminated in his death!

To the printed circular was appended a list of subscriptions ranging from £10 (of which there are three) to £1, one of which is from the Bishop of Hereford, and one from the Bishop of Winchester. Two Deans and several other Church dignitaries, appeared upon the list of clerical and lay subscribers; but all are names unknown by present day readers. Upon the one preserved copy of the circular—it is in the British Museum—is written, obviously by the sender, G. Nicholson himself,

If the author can obtain the favour of your Subscription for the enclosed Book [was it the "Memoirs" of 1814?] it will be received with the highest sense of Gratitude. No. 2, Union Place, Holloway, near Highgate, Middlesex, April 9th, 1818.

—an address which had been already advertised as one to which, in lieu of two specified Bankers, subscriptions might be sent.

Confronted with a hypothetical charge of misdemeanor in deserting the New Church for the Old, George Nicholson would surely not have lacked solid pleas in justification of his step! Misunderstandings with, and among, his Society at Hull—there were but few Societies then in existence—on the one hand, urgent invitation—certainly by Dr. Coulthurst, possibly also by Mr. Clowes and Mr. Mossop—to find for himself secure anchorage in the Established Church on the other hand; and, "back of" it all—a wife and six children! Who can wonder at the decision which removed the name of George Nicholson from the roll of ministers of the external New Church in England?

With the record of one bibliographical fact—which may, or may not, be of any biographical value—these notes may fitly close: in 1816, i.e., after his withdrawal from Little Budworth he caused to be printed in London three sermons preached originally by him—as a New-Church Minister at Kingston-upon-Hull.

CHARLES HIGHAM.

RESEARCH AND EVIDENCE WORK IN SWEDEN ON SWEDENBORG'S MANUSCRIPTS AND LIFE.

BY ALFRED H. STROH.

THE present paper will serve to record the results of research and evidence work on Swedenborg's manuscripts and life during the year 1918 after the phototyping of the theological manuscripts and the printing of the scientific texts came to a standstill because of a lack of paper and funds.

Since the year 1902, the work in Sweden has involved the publication of eighteen volumes of theological manuscripts by Swedenborg, and of three volumes of scientific texts. In an address to the Evidence Society in 1917 on "Swedenborg at Stockholm and Upsala: Evidence Work in Sweden," later amplified and published in the *NEW-CHURCH REVIEW* (1917, pp. 381-400), the status of the work in Sweden at that time was described in some detail; and in subsequent contributions the history and results of scientific and biographical research have been discussed further in the form of preliminary accounts that are to be followed by selected portions of a work entitled "Outlines of Swedenborg's Life and Philosophy." Further information concerning the plans for future phototyping of Swedenborg's manuscripts, and for the continuation of the scientific series at Stockholm, may be found in *The New Philosophy* for 1917-18, and in "The Swedenborg Archives," Part II, 1918; but as there is little hope of such printing in the near future, owing to conditions produced by the war, the editor has decided to continue for the present a third line of work,—in progress since the year 1902, namely, the investigation of Swedenborg's life and

of documents concerning Swedenborg,—and to accept the suggestion of the Secretary of the American New-Church Evidence Society in 1917 to act as foreign correspondent of the Society. A large collection of historical, documentary and biographical matter has therefore been forwarded to Boston during 1918, and some of it will appear in the NEW-CHURCH REVIEW, constituting the continuation of previous reports and essays contributed from time to time since 1902 to the American and European New-Church periodicals. Although the editing and multifarious business connected with such extensive series as the phototyped *Autographa* and scientific *Opera* have largely occupied the editor's attention since 1902, the work of copying, translating and editing old and new documents concerning Swedenborg has been carried on from time to time, and the earlier "Essays on Swedenborg," continued as "Outlines of Swedenborg's Life," Stockholm, 1908, have been subsequently translated and amplified for publication at Boston.

The original plans for the work in Sweden involved the completion of the phototyping of Swedenborg's manuscripts, and the editing of his scientific and philosophical texts before the publication of new editions of the *Index Biblicus*, *Arcana Cælestia*, and other works in London and New York. Furthermore, the Swedenborg Scientific Association has begun the publication of a series of "Scientific and Philosophical Treatises," by Swedenborg, including especially his earlier Swedish papers; and the Swedenborg Society of London has engaged the editor and the Rev. J. R. Rendell to translate and prepare for press Vol. I of the Stockholm *Opera* as the first volume of an English translation of Swedenborg's scientific works. The third and fourth volumes of "The Brain," as left in unfinished form by Tafel and Hyde, as well as their preparations for additions to the "Documents Concerning Swedenborg," were also forwarded to Sweden in 1913 for editorial preparation by Professor O. M. Ramstrom and the present writer. It will thus be observed that, though the New-Church ecclesi-

astical and educational bodies, as also several of the printing societies, formerly cooperating in the support of the phototyping and other lines of work in Sweden, have since 1916-17 retired from the financial support of the printing in progress since 1902-03, definite plans exist for the publication of Swedenborg's scientific works and of miscellaneous Swedenborgiana in Stockholm, London and Philadelphia. The translations of Swedenborg's scientific works appearing under the auspices of the Swedenborg Scientific Association in *The New Philosophy* and separately since 1903, and the other results appearing in New-Church periodicals, will sooner or later greatly facilitate the intended new editions of Swedenborg's scientific *Opera* and of "The Brain" and "Documents" in London. Unfortunately the war has produced a great lack of the necessary money and materials required for a continuation of these important uses, and the editor has been stranded for the past year at Upsala without any support and without the former opportunities of continuing any other printing than certain historical and biographical results in the periodicals. It is highly desirable, both for the sake of the work itself, and also in view of the important series under publication by the Royal Swedish Academy of Sciences, that proper arrangements should be made for the prosecution at least of the scientific and documentary work as proposed in 1917 by the Swedenborg Scientific Association in a Memorial which has hitherto not led to any action by the bodies which originally, since 1902, have assisted in financially supporting these uses. If none of the bodies which formerly united in the work in Sweden can for the next few years continue the phototyping of the remaining unreproduced manuscripts, specially in view of the enormously increased prices for photographing and printing, it is highly desirable that the Association and Evidence Society carry on a vigorous propaganda in America in order to do what can be done at the present time to provide for a continuation of the scientific and documentary series, thus also stimulating the Royal Swedish Academy of Sci-

ences and London Swedenborg Society to do their part in accordance with previous plans.

The research work on Swedenborg's scientific and philosophical works formerly advocated by Dr. John R. Swanton and others in America, and which has made great progress in the Swedenborg Scientific Association, received a new impulse from 1902 to 1915 by the results attained in Stockholm by the Swedenborg Committee of the Royal Swedish Academy of Sciences and connected movements in Upsala and London from 1908 to 1910. Eminent men of science and historians united in an earnest and energetic attempt to rescue Swedenborg's early works and manuscripts from oblivion, and to do justice to his great but only partly recognized merits as an investigator of nature and as a natural philosopher. A great revival of interest was produced in Sweden and England, which also extended to other countries. Many works by and concerning Swedenborg saw the light before and during the climax of the movement to do honor to Swedenborg's memory, which culminated in 1910 in the International Swedenborg Congress in London and in the Unveiling of the Swedenborg Sarcophagus in the Cathedral of Upsala.

The historical account of the movement referred to above will be included in the later chapters of the writer's "Outlines," the early part of the series as contributed to the *NEW-CHURCH REVIEW* containing a new life of Swedenborg, especial attention being given to his early works. The treatment of the transition period, from 1744 to 1749, from the "Dreams" to the "Arcana," was originally, in the Swedish edition of 1908, accompanied by brief statements of the spiritual philosophy of the theological works and of Swedenborg's later life and influence. Since the year 1914, the English translation has been revised for the press after new investigations and discussions in connection with the intended biographies of Swedenborg by the Swedish authors, Holmquist and Lamm and Kleen. The extraordinary significance of Swedenborg's transition-period "dreams" of 1744, the connection with Kant's development

before and after 1770, and in general the psychological interpretation of Swedenborg's development as illustrated by modern theories of heredity, genius, psychical research, and psychiatry, have led the writer to attempt during the past year a new interpretation of Swedenborg's mental development and influence, resulting in a number of new chapters and in preparations for a new edition of Swedenborg's "Dreams." The volume will probably appear at Stockholm, having been accepted for publication by the firm of Björck & Börjesson, the publishers of Strindberg's later works after he came under Swedenborg's influence, when he dedicated to his memory the volumes entitled "Blue Books," which with others of the period contain numerous references to and quotations from Swedenborg.

While the writer was in America in 1917 a new edition of Swedenborg's "Journals"—the text of which had previously been edited in the original Latin and Swedish, Stockholm, 1910, as *Itineraria*—was amplified by a new translation of Swedenborg's "Dreams," described in an address to the Swedenborg Scientific Association in 1917. At the time I must confess I had little sympathy for or realization of the great importance of a thorough psychological analysis of these extraordinary "Dreams," although it appeared advisable that a critical and historical analysis of the growing literature centering around this unique psychological document should be included together with the proposed new edition of the "Journals." Subsequently the address delivered in 1917 was incorporated with other matter concerning Swedenborg's "Dreams" of 1744 and Kant's *Träume* of 1766 in an address intended for delivery at a meeting of the Institute for Psychological Research of Upsala, and later to be included in Chapter VI of the "Outlines," together with earlier matter on Swedenborg's Transition Period.

Several Swedish authors, Holmquist, Lamm, and Kleen, whose biographies of Swedenborg have been freely quoted and discussed in an intended review of Swedenborg's influence on the history of Swedish literature, have raised anew

old questions; namely, Swedenborg's heredity, his environment during childhood, his philosophical development from 1710 to 1744, and his psychical condition in 1744-45 and later. The Swedish biographers just referred to have been preceded by several writers in England, France, Germany, Sweden and Denmark, who have attempted to explain Swedenborg from the standpoints of modern psychiatry and psychical research; of such may be mentioned White, Maudsley, Fryxell, Ballet, Lehmann, Hoffmann, Fischer, Hewlin, and especially Sir William Barrett, who in my opinion has in his "Swedenborg: the Savant and Seer" occupied an essentially new position, which endeavors to do justice not only to Swedenborg the natural philosopher, but also to Swedenborg the seer. These modern psychologists have viewed their common subject from essentially diverging positions, being either materialists, pantheists, historians, or authorities in psychiatry and psychical research; but as a matter of fact not a single author or critic has fully quoted, or apparently been acquainted with, the large body of evidence, old and new, supplied by Swedenborg himself, and by the constantly growing collections of documents concerning Swedenborg, which illustrate the nature and real significance of Swedenborg's mental development and influence as a natural and spiritual philosopher. On the one hand too much has been made of Swedenborg's "Dreams" of 1744 by certain writers, who lose sight of his unique position in cosmology, psychology and psychical research; and on the other hand some biographers entirely fail to grasp the true significance of the "Dreams" and connected evidence as being indeed an important chapter in psychiatry and in the psychological analysis of a typical genius, when viewed in connection with the earlier and later works. To present for the consideration of Swedish and English readers a new edition of the "Dreams," together with an account of the investigations in this field since Kant first attempted a discussion as early as 1766, is the writer's intention. In this connection earlier studies in experimental psychology have recently been continued at

Upsala in the philosophical, pedagogical, psychiatric and anatomical directions, as also in their connection with racial biology and heredity. The first results, on "Swedenborg's Ancestry," have appeared in recent issues of the Swedish and English New-Church periodicals (*Nya Kyrkans Tidning*, 1918, pp. 139-140; *New-Church Magazine*, 1918, pp. 408-415), and will be amplified by further chapters on Swedenborg's connections with Cartesianism and Upsala University, including also a discussion of the evidence concerning Swedenborg's psychical condition during childhood, and later philosophical and psychological development after leaving Upsala University and up to the year 1745, when the "Worship and Love of God" was published.

Since 1914, after discussions with Docent Martin Lamm and Dr. Emil Kleen, whose works on Swedenborg appeared in 1915 and 1917, the psychological interpretation of Swedenborg as over against the purely historical and psychiatric methods represented by these and previous writers, has increasingly impressed me as supplying the true method. During 1918 the editing of Swedenborg's "Dreams" and of chapters on Swedenborg's ancestry, heredity and early life, has again emphasized the importance of a thorough analysis of Swedenborg's mental development, as also of his influence on Kant and later writers.

In reading the remarks of an anonymous Swedish critic, attached to the second edition of *Swedenborg's Drömmar*, 1860, one cannot but be forcibly struck by a statement that the gift of "second sight" is an hereditary power which still to some extent continues in the Swedenborg Family. That Swedenborg's father, Jaspar Swedberg, enjoyed such gifts, is well known, and also that Swedenborg's maternal grandmother and uncle possibly suffered from that grievous "melancholy" of which Swedenborg complains at some length in his "Dreams" of 1744, and which modern psychologists say is frequently connected with the manifestation of "genius" in certain families, many examples of which have been quoted by the authorities. The striking character of this evidence concerning Swedenborg's heredi-

tary tendencies, taken in connection with his ecstasies and remarkable poetical powers during childhood days at Upsala, and later *deliquia* in 1736 and 1744, evidently furnish a basis for a new psychological interpretation of Swedenborg's psychical development prior to 1745, when his seership really began to be fully developed. Evidently Swedenborg possessed, both by heredity and by development during his childhood and early life, certain psychical powers which later evolved into a condition which made him the first "psychical researcher," as Professor Hyslop has said. The evidences are to be found not only in the "Dreams" of 1744, but also in numerous statements in the scientific manuscripts of the same period, and in the subsequent works entitled "Worship and Love of God," "Bible Index," "Explanations of the Word" or *Adversaria*, "Memorabilia" or "Spiritual Diary," and even in the "Arcana Cœlestia," all of which works contain notices of Swedenborg's remarkable spiritual experience, constituting in a sense a continuation of his "Dreams" or "Journals," and showing how he passes from travels in the natural world to his spiritual peregrinations. These considerations suggest that the only really satisfactory treatment of this evidence must quote and discuss in detail all of the scattered statements of the transition period in their chronological order; for in this way only can a detailed explanation be arrived at, showing how Swedenborg from having been a philosopher became a theologian. A New-Church theologian once said to the writer that the "Spiritual Diary" was a dangerous book, and that the "Dreams" sounded like *dementia*; and it is likewise true that there has in the past existed a decided antipathy with regard to publishing and discussing all of Swedenborg's manuscripts, opinions having varied exceedingly as to their real value or authority. There have been scholars who have opposed the publication of Swedenborg's manuscripts and early works, or at least of granting them any "authority." Personally, my long experience with all of Swedenborg's manuscripts has convinced me that everything should be printed, and that the

only authority which any of the manuscripts or printed texts of Swedenborg possess is defined by the intrinsic character of the evidence they contain viewed in its chronological and rational order as a unique record of natural and spiritual experiences. All of the evidence is important as explaining Swedenborg's progress from childhood to old age in the realms of science, philosophy and theology; and the "authority" of any piece of the evidence depends upon its agreement with Swedenborg's own criteria, experience, geometry and reason, naturally and spiritually understood.

Swedenborg's position in the history of philosophy between Descartes and Kant, if defined accurately and in detail, will explain the intrinsic connection between the dualism of Swedenborg's earlier as well as later systems and their connection with the systems of his great predecessor and successor in modern philosophy. But whatever points of connection may be established between Swedenborg and ancient and modern philosophy, showing how he gradually passed from a monistic to a dualistic conception of finite substance while always acknowledging an Infinite Substance, I maintain that the cardinal reason why Swedenborg in his unique career gradually and completely modified his interpretation of the universe is to be found, not in the impulses received from this or that author, but solely in the unique psychical experiences which began in childhood, were continued in 1736 after the "Principia" and "Infinite" had been published, and while the "Economy" was in progress, and which finally culminated in the great psychical crisis privately recorded in the "Dreams" and in an allegorical form for publication in the "Worship and Love of God." In other words, Swedenborg's psychical experiences began long before 1743-45, and greatly modified even his early philosophy and psychology. This also supplies the key for unlocking the secrets and mysteries relating to the much discussed and little understood agreements and disagreements between Swedenborg's earlier and later works, the works of the transition period showing all the intermediate stages of progress from a natural to a spiritual

interpretation of the universe, and of the soul and its kingdom the human body.

It would be too prolix to repeat at this point the information previously recorded in numerous reports explaining how the bibliographical and other editorial results will be included in the *Opera* and "Archives," if their publication can be continued. The exact printing of these priceless texts and documents should proceed *pari passu* with the scientific and critical analysis of the contents by the inclusion of the hitherto unpublished contributions of a number of eminent scientists in the subsequent volumes of the series. The war seriously hampered this work, resulting in the retirement of all the American and British bodies formerly interested in pushing it forward to a conclusion. The distribution of the phototyped series, and its completion and influence upon the general question of printing Swedenborg's texts, should not prevent the immediate continuation of the scientific and documentary work. After the cessation of the phototyping, strenuous efforts were made by the editor in America and England, as well as in Sweden, to provide the necessary financial support for such work; but all efforts have hitherto failed, although such a policy was clearly indicated in the Memorial of the Swedenborg Scientific Association, submitted in 1917 to the Academy of the New Church, and to the General Convention of the New Jerusalem. Renewed efforts should now be made after the arrival of Peace to continue this important work in Sweden.

ALFRED H. STROH.

SWEDENBORG'S TREATISE ON THE FIBRE.*

By JOHN P. SUTHERLAND, M. D.

THE translation here offered to the reader first appeared in the pages of the *New Philosophy*, the official organ of the Swedenborg Scientific Association, from October, 1909, to October, 1915. It is now reprinted with additions, corrections and indices." Thus reads the first paragraph of the Preface to this remarkable book,—“remarkable” because, being the work of one who was not known as an anatomist, a physiologist, a pathologist or a physician, it shows the author's unique and thorough familiarity with the anatomical and pathological facts and theories taught by the most eminent authorities of his day; and there were master minds in these professions in the eighteenth century. The work deals in an authoritative way with the most profound matters connected with the morphology and functions of the human body in health and disease.

Without passing judgment at this time on the practical value of the work, and without comparing or contrasting it with any other of Swedenborg's productions, let us look at the book itself and consider it on its own merits.

A word in passing should be given to the Preface, in which the devoted and scholarly translator presents in chronological order the evolution of the work, its various partial translations and publications, and his reasons for publishing the work under the title adopted. The Preface

**The Economy of the Animal Kingdom. . . . Transaction III: The Medullary Fibre of the Brain and the Nerve Fibre of the Body; The Arachnoid Tunic; Diseases of the Fibre.* By EMANUEL SWEDENBORG; translated from the Latin and edited by Alfred Acton, M.A., Th.B. Philadelphia: Swedenborg Scientific Association. 1918. lxxii+385 pp., 8vo. Cloth, \$4.00; to members of the S. S. A., \$2.00.

of twenty-six pages is as painstaking in its exactness and thoroughness as is the work itself.

The work is divided into three parts: Part I is devoted to the Fibre; Part II to the Arachnoid; and Part III to Diseases of the Fibre.

As is characteristic of Swedenborg's writings, the text is presented in distinct paragraphs numbered consecutively, so that logical sequence is easily preserved, and references are definitely made.

The first portion of Part I on the Fibre, covering forty-six pages and including fifty-seven numbers, consists of quotations from Willis, Pacchioni, Bartholin, Lancisi, Vieussens, Ridley, Malpighi, Leeuwenhoek (18 of whose original drawings are presented in the fine plates which are used for illustrations), Boerhaave, and Ruysch, which the translator feels amply justified in including as essential portions of the work, since the author distinctly refers to these anatomists and quotes them here and there in his text. It is interesting to note that most of these names are today inseparably connected with various portions of the brain, the eye, and other parts of the body; that they are all names of pioneers in the great field of anatomy, who in their day were authorities of high repute; and that they are by present-day anatomists and the medical profession generally, highly regarded, as is shown by their preservation among the "immortals" in the medical "halls of fame."

The Author's own work on the Fibre commences with 57a and continues through 327. The text is divided into twenty-six chapters, which cover 228 pages.

Part II, on the Arachnoid Tunic, is naturally short, and consists of forty-two paragraphs which occupy only 22 pages; eight of the paragraphs consist of quotations from anatomists.

Part III, on Diseases of the Fibre, contains 192 numbers, grouped into fourteen chapters, which require for presentation only 130 pages. The remainder of the book is given up to "Indexes," Leeuwenhoek's plates, and lists of "corrections."

Basing his statements chiefly on the anatomical authorities quoted, Swedenborg describes the brain as consisting mainly of two substances, the gray or cortical portion and the medullary or white portion. This relates to the gross structure. He recognizes the presence everywhere of fibres, and he presents clearly the peculiar arrangement of the cortical substance and its relation to the white substance in the cerebrum, the cerebellum, the medulla oblongata and the spinal cord.

To present the main features of the work, it may be stated that Swedenborg describes the encephalon as consisting of cortical glands, fibres and vessels.

In regard to "cortical glands" (a term very frequently used) we find in n. 171 an attempt at their description in which they are likened to the fruit or berry of a vine, bush or tree. In n. 171 is a discussion of the question, Are the cortical glands "terminations of arteries," or do they arise from the tunic of the vessel as fruit arises from the soft part of twigs and branches? The conclusion is reached in the same number that "the cortical glands hang from the sides and tunic of their parent arteries, from which they frondesce, no otherwise than as grapes and berries around the tender stems and twigs of a tree." The author, however, reasons from analogy and comparison, and acknowledges that "here we are not able to bring forward ocular experience as a sign of confirmation." The essential structure of a "gland" is set forth in n. 80, where the idea "that the cerebrum is a large gland" is dealt with; "when it is called a gland, a natural chemical laboratory is meant; for in the glands, animal nature, by secretion, excretion, commixture and cohobation, prepares her menstrua and juices,—as saliva, chyle, milk, bile, the genital fluid. . . . The cerebrum is the very exemplar of all the glands of the body;" and in n. 81, "*For the vital juice or animal spirit is conceived and brought forth in the cortical substances, which are so many most perfect chemical laboratories, or most simple of nature's glands.*"

In regard to the fibre, we are told in n. 118 and elsewhere,

that the medullary substance is made up of fibres and vessels; in n. 117a, "*That is called a Fibre which draws its origin from the cortical substance,*" in n. 249, "*For the fibre is the continuation of the cortical spherule, like as the artery is a continuation of the heart,*" in n. 242, "*every medullary fibre of the brain and nerve fibre of the body is pervious and transpirable, or is gifted with a cavity, that is to say, is a little canal, not unlike the arterial canal,*" in n. 249, that the fibre "*is a little passage or canal for that subtle fluid which is called the animal spirit.*"

These ideas concerning the fibre did not originate with Swedenborg, for in n. 142 he quotes several anatomists as follows: Willis, who likens the nerves to "Indian cane" which is "porous and pervious," and who speaks of "this nervous juice;" Bartholin, who says "The use of all the nerves is to carry animal spirit . . ." "like canals;" Viuessens, who claims that "The animal spirit runs through the nerve;" Ridley, who regards the fibre as a "tubulous production" capable of carrying the subtle "medullary and nervous juice;" Malpighi, who is uncertain but inclines to the accepted idea that the fibres "transmit a peculiar juice" or "fluid;" Leeuwenhoek, who is positive he has seen not once, but fifty times, "hollow passages" in the medullary fibre; and finally, Boerhaave, who certifies "these fibres to be pervious little channels of the utmost fineness, that take up a humor, the most subtle of all in the human body, which is prepared and secreted in the wonderful fabric of the cortex."

In regard to the fibre we also read in n. 276, "The cortical glands, which are the origins of the fibres, are woven of none other than simple fibres;" in chapter seventeen, "That the Simple Fibre is of a Celestial Nature;" in chapter eighteen, "That the Simple Fibre is from Substances of a Spiritual Nature, and thus is Partaker of Life;" in chapter nineteen, "That the Simple Fibre . . . flows from the Soul immediately, and is of its Substance;" and in the concluding paragraph, n. 291, of this chapter, we read:

From these considerations it now follows that the soul is the same as simple substance within which is celestial and spiritual

form; and hence that it is the same as those forms of which we have just now treated. From these forms, as from so many simple substances, is raised up and determined the simple fibre. Wherefore this fibre flows immediately from the soul, and thus in its corporeal system is animated principally, that is to say, is endowed, with a celestial nature and a spiritual nature. Thus the simple fibres are so many rays of the intellectual light of the soul, and determinations of its conatuses and forces, that is, of its will.

In chapter six, "On the Significance of Terms in Neurology," we read (n. 117a):

That is called a Fibre which draws its origin from the cortical substance: a Vessel, which draws its origin from the heart: and a Duct, which draws its origin from a gland: or, what comes to the same thing, a Fibre is that which conveys the purest animal fluid, a Vessel that which conveys the blood, and a Duct that which conveys all other humors. . . . But whether we say fibre, or vessel, or duct, they are all nevertheless little canals, because hollow and permeable.

In connection with the distribution of the blood, we read:

Thus there is a distinct circulation of the red blood: a distinct circulation of the purer blood, that is, of our animal spirits; and a distinct circulation of the purest blood, that is, of the essence of our soul (n. 320).

The fibril without a perfluent fluid or some analogue of a fluid would be a stamen impotent of action (n. 253).

That uttermost fluidity or fluid . . . which flashes through this fibril, can be no other than that first and pure essence, truly animal and partaker of life, which is called the spirituous essence and which is conceived in the inmost penetralia, vesicles, and fistulas . . . of the cortical glands (n. 254).

Through a brief consideration of the Doctrine of Forms in several chapters from sixteen to twenty-four, Swedenborg reaches the conception:

Thus there is nothing truly substantial in the whole body save the simple fibre, and nothing in the simple fibre save the substance of the soul (n. 314).

If the simple fibre be by nature celestial and spiritual, and if it be the essential determination of the soul itself, it follows that the form of the body both internal and external is from a celestial and spiritual origin, and is the soul in ultimates (n. 316).

Quotations enough have been made to show the distinctive teachings of this book, and to show, also, that it is very different from the ordinary text-book on anatomy. A question of great importance, therefore, is, Do the anatomical or morphological descriptions and the philosophical doctrines herein promulgated accord with those accepted by present-day anatomical and physiological scientists?

A preliminary answer might be that the anatomical knowledge of one hundred and fifty to two hundred years ago was simply as a round in the ladder of knowledge; and that the student of today is several rounds higher up in the ladder than was his predecessor of that time. This is also true of chemistry, physics, astronomy, geology, etc. The modern anatomical student, for instance, with his up-to-date microscope with its sub-stage condenser, its high power and oil immersion lenses, and his wonderfully improved technique in preserving, hardening, sectioning and staining of specimens, is as far in advance of von Leeuwenhoek in his knowledge of the details of structure (histology), as this scientist, with his simple, newly-invented microscope, was ahead of his contemporaries and predecessors who relied upon their unaided powers of vision for their knowledge of details. It is to be noted that von Leeuwenhoek's descriptions are apparently the ones most relied upon by Swedenborg. It was this same von Leeuwenhoek who, with scant and inadequate credit, discovered and described the three morphological types of micro-organisms, or "germs," now recognized, and who by simple "germicidal" means attempted to destroy them: all this at least three generations prior to Lord Lister's popularizing of the "germ theory of disease" and modern "antiseptic surgery."

The modern anatomist, however, will not agree with Swedenborg in the view that the "fibre" in itself is of prime importance, for the "fibre" is simply an outgrowth of a "cell." Leading up to the origin of the "cell doctrine" of life it may be stated that the earliest anatomists, Hippocrates, Aristotle, Erasistratus, Herophilus and Galen (covering a period 460 B. C. to 200 A. D.), studied and described

the skeleton, the muscles, large blood vessels and organs of the body, naturally beginning with the most obvious, lowest or ultimate expressions of life. No additions to anatomical (in common with most other forms of) knowledge were made during the long interim of the "Dark Ages." It was not until the 16th century that the famous Italian anatomists, Vesalius, Eustachius and Fallopius, who are justly considered the Founders of Anatomy, lived and worked. They made many additions to the knowledge of visceral anatomy. Then came the anatomists quoted by Swedenborg, chiefly Willis, Pacchioni, Lancisi, Vieussens, Malpighi, von Leeuwenhoek (with others whom he might have quoted), who delved among the higher and more intricate details connected with the structure of the brain and the spinal cord.

Another, but shorter interval, during which but slight advancement was made, and then came the astonishing and revolutionary discovery and announcement that the ultimate, morphological unit of living structures was the "cell." This, the "cell doctrine," was proclaimed and established as recently as 1839, much less than a century ago. The discoverers were Schleiden for the vegetable kingdom and Schwann for the animal kingdom. It is claimed¹ that Purkinje "discovered the pear-shaped ganglionic cells in the cerebellum (1837), the lumen of the axis-cylinder of nerves, and the ganglionic bodies of the brain," and that "two years before Schwann he published the general idea of the cell." "The cells of Purkinje" are easily recognized today as relatively large and beautiful cell structures in the cortex of the cerebellum, and nowhere else in the body; and once seen they are not forgotten. Finally, Ramon y Cajal, born in Spain in 1852, upon whom has been bestowed the Nobel Prize (1906), made an important discovery which bears directly upon the subject before us. Dr. Tyson of Philadelphia, referred to above, says:

¹"The Cell Doctrine," by James Tyson, M.D.
"Purkinje the Physiologist."

The discovery made by Ramon y Cajal, which constituted the worthy basis for his honors and distinctions, was the demonstration of the fact that the principal element in brain tissue is not, as had been thought up to this time, nerve fibres, but nerve cells. Nervous tissue was supposed before this to consist of an intricate net-work of fibres. Nerve cells were known to be connected with certain of these fibres. More than this, it was shown that the death of a cell body caused certain nerve fibres to perish, never to be replaced.

It is accepted as a fact today that the nerve cell is the important thing, the fibre or fibres to which it gives origin being merely means of communication between the cell and its more or less distant environment. Embryologically and histologically it can be demonstrated that the cell exists before its process or "fibre" comes into being. And it is also recognized that the nerve cell, whatever its size, shape or location, is the real recipient and generator of nerve impulses.

That the cell is the structural unit of living organisms is indubitably shown by embryological studies which demonstrate that even the most highly differentiated organism, man himself, begins his complex life history as a unicellular entity, a single cell, which by growth, division (or cell multiplication) and differentiation, develops into the perfected structure, with its various tissues, organs and possibilities.

To carry out the doctrine enunciated by Swedenborg, or to apply it to modern conceptions, it may be claimed that as the "cell is the structural unit of life," so the highly specialized matter called protoplasm which is differentiated into the "cell," is the only material capable of acting as the recipient and vehicle of the wonderful influx which we call "life."

It may be illuminating to note that in the earlier writings of anatomists the words "globule," "granule," and "molecule" were often indiscriminately used; and the word "globule" was sometimes used to indicate what is now clearly recognized as the "cell." According to Tyson (already quoted), "Prochaska, in 1779, described the brain as made up of globules eight times smaller than the blood

globules"; and the student of today is familiar with the different types and sizes of cells found in the cerebral and cerebellar cortex, in the gray matter (anterior horns especially) of the spinal cord, and in the basal ganglia, etc.

In the light of the foregoing it would seem necessary to substitute the word "cell" for the word "fibre" so much used by Swedenborg, and forming the chief element in the title of this book. This is not, however, a criticism but an interpretation; for in n. 127 we find it said "the fibre must arise from the cortex," and

If we contemplate the cortex . . . we shall plainly see how the fibre proceeds from it, springing forth like a rivulet from its fount. . . . And because the cortical substance is the parent of the fibre, it therefore follows that it is in this, its own substance alone, that the brain begins to be a brain: for here is the receptacle of sensations, or the common sensory, and together with it, the beginning of actions, or the common motory. For this reason a gyre, or rather a turning, is set up, namely, from sensation to perception and from perception, by means of the will, to action.

In n. 117a he says, "That is called a fibre which draws its origin from the cortical substance"; and this origin, having the "cell" as its chief structural and physiological unit, is certainly greater than its product. In n. 249 we read, "*For the fibre is the continuation of the cortical spherule*"; and in n. 276, "The cortical glands . . . are the origins of the fibres." These, and many other references which might be made, show unquestionably that Swedenborg considered the cortex of the brain and the cortical or gray matter of the brain and spinal cord as of chief importance, the "fibre" being subsidiary thereto.

The biologist will claim that all the preceding applies equally to man and to all the forms of life in the "brute creation" which possess a brain and spinal cord, and even to all protoplasmic structures which form "vehicles of life." But how about the human soul, as something not possessed by animals?

To this question Swedenborg in this volume fails to give

a satisfying answer, even in chapter twenty-five, on "What the Soul properly is, and What the Body," and in other places where the soul is definitely referred to. Perhaps one is justified in the inference that the "soul," as differentiated from the purely "animal spirit" possessed by all animals in common, is that influx from the Source of all life by means of which, through specialized cortical cells in the frontal lobes of the brain, man is enabled to form conceptions of life and death, of duty, of right and wrong, to learn to love God and the neighbor, to obey the Commandments and to live a life of good and charity; and which through volition may control the desires and instincts, and which, uniting with the "animal spirit," flows into and controls and ultimately in the material animal body.

So much space has already been taken that a detailed reference to Part III, on "Diseases of the Fibres," will have to be omitted. One would like to find wider application of the doctrine of correspondence of diseases; a fuller discussion of the influence of the "intellectual mind" and the "animus" over the body and its functions; as well as a consideration of the physical influence of "evil" generally. Naturally, traditional ideas and the views of a century and a half ago are freely introduced into the text. Many of these ideas have been greatly modified by the science of pathology, which initiated by Malpighi (quoted by Swedenborg as an anatomist) has progressed by leaps and bounds during the intervening period since these chapters were written. It is interesting to note a statement contained in n. 381a, the significance of which has not yet been appreciated by either the medical profession or the laity, to the effect that "*the first, principal and most general cause of diseases of the body is its sustenance, that is to say, its nourishment from substances dry and liquid.*" In other words, a faulty diet is the chief cause of diseases of the body. The relationship of this cause to the mind and soul itself is not worked out, though doubtless a definite relationship exists.

In concluding what must be looked upon as a very inadequate notice of this "remarkable book," a notice, the in-

adequacy of which is as keenly appreciated by its writer as it can be by others, the following phrase from a sentence in n. 273a may appropriately be quoted: "*But to treat of these matters briefly is to treat of them obscurely.*"

JOHN P. SUTHERLAND, M. 'D.

EDITORIAL DEPARTMENT

THE CONVENTION*

THE recent Convention was marked by some features of unusual interest and importance. In the first place, the occasion itself was unprecedented; the burden of the horrible war which involved directly or indirectly all nations and countries had been lifted, so far as actual fighting on the field of battle was concerned, and only the suspense and anxiety of negotiating peace continued to oppress. The universal feeling of resilience after four years of dread and strain was evidently shared, especially in the presence of the returned soldiers. Along with this, perhaps to some extent in consequence of it, the atmosphere of Convention was highly charged with a pronounced social exaltation, which was felt at the business meetings and in the religious services, but especially in the social gatherings. This feature naturally culminated in the Victory Luncheon, which suitably came early in the order of events.

The Luncheon was largely attended and the gathering was keyed up to a high pitch; the high notes struck in the addresses had instant and generous response. As the speakers reviewed the experiences of their soldier life in battle or in camp, it was a matter of great satisfaction to notice that they dwelt mainly on the religious significance of the life they saw and shared; of special interest was the sympathetic and earnest effort they made to interpret the characteristics and ideals of the several nationalities they came in contact with. In this

*This matter was in type for the July issue of the *REVIEW*, when a request was received from the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, to print without delay its statement on "The Church and Social Reconstruction." As it was decided to accede to this request, the editorials were held over until this issue, in order to supply space for that purpose.

respect Mr. Seward's speech reached a high level; he urged with great force that we should recognize the bond of sympathy between us and the French and our community of sentiment and thought as to the world issues which are now pressing for settlement; he made an earnest and eloquent appeal for a generous appreciation and a united support of the ideals of peace and good will held in common by all the peoples of the earth, ideals which look to a more friendly co-operation of all nations and races, and a more complete union in mutual love.

After the social exaltation alluded to above, the next feature of general significance to a close observer was the drift of radicalism both among the ministers and among the membership of the Convention generally. The expression of this drift of thought was in the main held under restraint, but the few outbursts signalized the direction of the current flowing beneath the surface. A regular attendant upon Convention meetings for a period of some years is struck with the contrast between the temper and the character of the proceedings now and a quarter of a century ago. There has been an improvement in the dispatch of business; Convention is less of a deliberative body and more an organ for decision and action. We miss certain more or less independent and dominant figures; we have now a better organization, individual leadership counts for less. Nevertheless there is a loss in flexibility and in the readiness to respond to the appeal of things of greatest moment. A notable departure from mere business routine in favor of a supremely vital interest and issue, was the Conference on Education. But even here the three quarters of an hour was a very meager concession to the importance of education to the life and growth of the Church.

As to other special features and as to the discussions in detail, the reader is referred to the account in the *Messenger* of May 21 and 28.

Perhaps the most impressive, the most thrilling, moment of Convention was the address of Helen Keller. First came Mr. Smyth's feeling welcome and presentation of her to the people of the audience who packed the Church to standing

room; then the simple and beautiful story of her education by Mrs. Macey, her accomplished teacher, the story of their first meeting, and how the little, pent-up, eager soul strove, sometimes tempestuously, to break through the walls of her prison; how with infinite patience and tireless perseverance a system of signs was built up to connect the objects of the outer world with the emotions, feelings, and ideas of the spirit within. At the beginning, only the meager and usually neglected sensations of the finger tips and the muscle-sense of the hands and arms were available; gradually contact with the outer world was enlarged and enriched. Soon sensations of the finger tips meant books, and letters, and words, and books with letters and words meant sensations of the finger tips, symbols of ideas and of all the wealth of a rich soul's experience. With finger tips and books and other sensation-symbols she passed through college and became an educated woman, educated in the arts and sciences and literatures of the world. But this enlightened soul wanted yet more freedom, she seized the idea of learning to talk, to talk like other people. Then began the slow building up of the symbols of speech out of the materials furnished by the sensations of the lips, the tongue, the mouth and throat. Now she talks and reads and writes, and lives in a world of surpassing beauty and wealth. We listened to this thrilling story; and there she stood before us, Helen Keller, this marvellous creature, a charming figure abounding in feminine grace, a personality radiant with emotion and intelligence; she spoke of the sunshine and nature, of the green meadows and of the flowers, of the inner world which she knew so intimately and of the outer world which she knew only in symbol — but she knew the language of symbol as few have ever known it. We were so entranced that for the moment we forgot that Helen Keller was deaf and blind, that she saw nothing of her surroundings in the light of common day, that in her world there was absolute silence; the sounds that we heard were for her only the sensations of movement of her organs of speech. It told us of the amazing power of the spirit to make use of the slightest means as an instrument of expression and com-

munication. So it is with us all; we live in a world of symbols, and our specific task as human beings and especially as New Churchmen is to interpret these symbols and use them as means of developing and expressing our spiritual powers.

This brings us back to the discussions in the Council of Ministers, and to that point in the discussions which concerns directly the interpretation and use of symbols, "The Historical Fulfilment of Apocalyptic Prophecy." It became apparent at once that a deep issue was presented, an issue which the Church has never yet squarely faced. Mr. Harvey started out in a vigorous and incisive paper to maintain that the application of the spiritual meaning of the Apocalypse to current historical events is in fact impracticable, and as a matter of principle of doubtful validity. He tried to show that Swedenborg's own interpretation was limited to events then taking place in the spiritual world, and that the fulfilment took place then and there once and for all. He pointed out with convincing force the inadequacy of recent attempts to see the fulfilment in the events of the last war, and especially in German character and conduct. Perhaps it may be fairly said that the specific trend of Mr. Harvey's argument went to show that the spiritual interpretation of the Bible in general and of the Apocalypse in particular involves much greater difficulties than we have been aware of or have as yet realized. However, it seems clear and certain that we cannot abandon the principle that the "internal sense" of the Bible describes the spiritual life of men here in this world as well as that in the world of spirits; and that the element of time enters as a determined rather than as a determining factor. Mr. Dole's paper and the subsequent discussion centered about the applicability of the spiritual meaning in general and in particular; and there was hesitancy and wavering as to the application to historical events. The discussion was embarrassed by the misleading habit of taking the point of view and keeping in the universe of discourse which is to all intents and purposes mythological. Our usual reading of "Heaven and Hell" and of Swedenborg's account of the "Last Judgment" takes us too often into a world which is for the most part mythologi-

cal, and as devoid of spiritual significance as Homer's story of the Trojan War. In the case before us, the issue of the discussion would have been better suggested by the title "Historical or Mythological Fulfilment of Prophecy?" The real point of difficulty is to distinguish between the historical and the spiritual, and to put them in their proper relations to each other. In the human world specifically, the historical and the spiritual are not two separate events or conditions; the historical does not exist apart from the spiritual, nor does the spiritual exist apart from the historical; they are what Swedenborg calls a "distinct one"; the historical exists as the expression or embodiment of the spiritual, and the spiritual exists only as expressed in the historical; to put it in other words, the historical in the full sense of the term includes both the outer and the inner aspects of the event. For example, the war begun and waged by Germany to subjugate the world was the deliberate expression of German religious, ethical, and political philosophy; the war, as a historical event, included both the organized system of thought and the military operations which expressed this thought. The spiritual, and not merely the intellectual and emotional, content of the German mind was the central and controlling cause of the war; the barbarities and inhumanities of its prosecution were traceable directly to a perverted religion, a religion in which the sense of superiority, the pride of confirmed superiority in knowledge and intelligence, "the pride of self-derived intelligence" as Swedenborg terms it, silenced all moral and religious scruples, and justified world dominion as a benevolent policy for the best good of inferiors. Nothing could better exemplify the spiritual condition symbolized by the "Great Red Dragon," the "Fiery Flying Serpent." There seems to be no difficulty in principle in identifying the spiritual meaning of the Dragon with the perverted religious content of the Prussianized German mind. Other cases of application to historical events could be similarly treated.

The next discussion of specific religious interest and importance was about making "Our Sunday Services More Effective." Many points of spiritual and practical importance

were brought out; the general trend was towards adapting the Book of Worship to our needs, but a considerable drift of opinion in the direction of a certain type of radicalism was discernible. Radicalism like conservatism may or may not be wholesome and good; when directed by intelligence both unite for progress, but either may be blind impulse and make for destruction. There are many types of radicalism now surging in the bosoms of men, and some of these are threatening the foundations of society. No general objection can be urged against either radicalism or conservatism, and the only constant requirement to be insisted upon is that it shall be well considered and definite in its expression. The type of radicalism which appeared in this discussion of our Church services, has its roots in the radical individualism and the confirmed naturalism which had its most systematic literary and philosophical expression in the Renaissance and the Protestant Reformation.

Individualistic impulses led to the splitting up of Protestantism into ever multiplied sects, while naturalistic prepossessions made all forms of worship abhorrent. The extreme was reached in the Quakers who undertook to avoid forms altogether but only succeeded in having a form which they preferred to other forms for reasons which seemed to them good and sufficient, but which the common religious instincts of men have rejected. Our ministers and our membership generally are Protestants by heredity, by inveterate habits of thought and feeling, and by the force of environment. Many of us easily persuade ourselves that these hereditary prepossessions and habits are of the very essence of our common humanity, while in fact they are merely accidents of history. This type of radicalism amongst us has been a constant block to progress in organization and uniformity, and only gradually have our common religious needs and satisfactions overcome it in a measure; the result is our present Book of Worship, and the beautiful order of services which it contains. Even now under the plea of simplicity, variety, adaptability, and of life as against empty form, the common use of our Book and its order of services is resisted and impaired; the opposi-

tion, apart from Protestantism, is due, far more than we realize, to inconsiderate yielding to the drift, especially in radical circles, away from all religious observances and in too many cases away from religion itself. Under the figure of "clothes" and "shell" all forms of common religious observance are threatened by this radicalism with neglect and rejection. The saving element in religion is, and always has been, the common characteristic of the religious nature to seek communion, communion with God and communion with fellow men; even the most individualistic radical cannot escape this fact of human nature, whether religious or not; in his most violent and heated declamation, he is appealing for sympathy and agreement, which means the formation of a group, and at a more advanced stage an organized sect — even the anarchists are a group which tends to become organized. On the basis of what is common in the religious nature of men, a spiritual community is constituted and finds expression and embodiment in an organized society of the individuals who have the specific spiritual elements in common; a spiritual community so embodied is the Church in the full sense of the word, though the emphasis may be put now on the spiritual and now on the organized social body; it is another case of a "distinct one." The community spirit, or the community of spirit, in the religious body, tends constantly to work itself out in appropriate forms of common religious observance; our own Book of Worship is an admirable example of this; it is a historical product, the gradual attainment of the steady working out of common religious impulses and satisfactions, the putting together of common usages which had grown up in different societies and localities of the Church. The result is a book singularly expressive of the common features of distinctive New-Church worship and singularly free from the sectarian influences of the past whether Catholic or Protestant; it may or may not be the best attainable under present conditions, but the right way to test this is a loyal, intelligent, and devotional use of the Book as it is.

The discussions on the topics, "The New Church and the Times," and "The Supernatural in Recent Literature," are

summarized in the *Messenger* of May 21, and do not call for any special comment here. In all the discussions, there was a lively participation by an unusually large number of the ministers.

LEWIS F. HITE.

THE YOUNG AMERICAN OF TO-DAY

WHAT sort of person is the average young American of the year nineteen hundred and nineteen?

On the degree of correctness with which it is able to answer that question, the future usefulness of the New Church to this country will in no small measure depend. As the merchant makes his business grow by understanding the tastes and needs of his prospective customers, so the Church can prosper only if it understands the character and state of mind of the community it seeks to serve. And the young people of the present are the public of the future — the public to which organized religion must adapt itself, or fail. Therefore, big as the subject is, and almost tragically limited as any one man's view of it must necessarily be, the present writer ventures to record a few of the impressions gained through his recent association with some thousands of our country's young men in the military and naval services.

It was his privilege, for nearly eighteen months, to be engaged in general religious and "welfare" work, first in the navy, and afterwards in the army of the United States. He was attached, as an army chaplain, to the American Expeditionary Force in France, and had a brief but memorable glimpse of actual warfare. He met white men and black, rich men and poor, university graduates and men who could not even write their names. His temporary "parishioners" came from every state and territory of the Union. And among them all he saw, or thought he saw, certain prevailing and recurring characteristics, so that there grew up in his mind a type of the American young man — a norm or average which becomes so vivid in retrospect that it can almost be thought of as an individual. It is that individual which the present

editorial seeks, as sympathetically as possible, to describe and estimate.

The average young American is not only a worthy, but a lovable sort of chap. He is a favorite almost everywhere he goes. Children particularly, be they English, French, or even German, run to him with a most flattering lack of hesitation. And this loveliness comes, as always, from the love in him. He is a genuinely kindly soul. The sight of suffering — even his enemy's — gives him no pleasure. With the weak and helpless he is almost invariably chivalrous. To a wounded comrade he can be as tender as a woman. And when we remember how near simple kindness comes to lying at the heart of the whole Christian teaching, we realize that this quality is not one of small importance.

All the more so as our young American's kindness is not based upon mere sentimentality. He has, on the contrary, a rather strikingly clear estimate of real moral values. Instances are recorded in which religious workers asked our men to vote as to what they considered the worst "sins." Instead of voting for the conventional and expected superficialities, gambling, drinking, lying and so on, the men wrote, "selfishness," "hypocrisy," "swelled head." They saw through to the underlying motives back of the outward forms of evil, and they realized how much more important it was that a man's heart should be right than that his habits should be moulded in any particular pattern. And feeling this, it is not strange that, when the hour of trial came, they showed a courage and a capacity for self-sacrifice which have added to our nation's history an imperishable renown.

Nevertheless, the average young American has his limitations, and we must realize these also if we are to understand him rightly. To begin with, he has the almost inevitable faults of youth. He is a little hasty and over-positive in his judgments, and has small sympathy with points of view which differ from his own. His calm assumption of complete superiority to all "foreigners" of whatever nationality is perhaps the most unlovely trait of his whole character, although for even this he is not altogether to be blamed. In all too many

cases he has been educated in a thoroughly provincial spirit, and has been taught that "patriotism" consists in believing that one's own country has a monopoly of all civic and political virtue. And in most instances the longer he stays overseas the less unwilling he becomes to recognize the excellence of people different from the types to which he is accustomed.

In some few instances the American young man shows a deplorable lack of proper moral standards. We read of our "clean army," and no doubt it compared favorably in this respect with other armies in the field. But it must still be said with sorrow that strict continence was the exception rather than the rule. To the average man the illicit gratification of his sexual instincts was a permissible if not an obvious and necessary practice. Here, too, a faulty education is perhaps the chief thing to be blamed. A true appreciation of the sacredness of marriage, particularly on its physical side, is still rare, and the old Pauline conception of it as a concession to human weakness, fostered by the prudery of generations, seems to continue to hold the field.

That gambling, especially after the fighting stopped, should have become the principal recreation of the American soldier overseas is probably not so serious as at first appears. Excitement had come to be an expected feature of his daily life, and opportunities for normal recreation were few and far between. But the average American is not a gambler under normal circumstances, and it will be but few of the men on whom the habit formed overseas will keep a lasting grip. The prevalence of gambling is, however, an evidence of the fact that our young men have not yet firmly grasped the principle that money for which no service has been rendered has been dishonestly obtained. In point of fact actual theft, so long as it was not from a "pal," was much more generally condoned than one could wish.

The average young American, however, is not a drunkard, and does not become one even where unlimited intoxicants can be obtained with little if any difficulty. In a majority of cases, particularly if he happened to come from prohibition territory, he probably became a little intoxicated once or twice,

and then decided that it was a foolish proceeding and did not repeat the experiment. It is only the abnormal man of any intelligent race for whom the over-use of stimulants has any lasting attraction.

All in all, our young man as a soldier or sailor is not perfect, certainly. It is as true as ever that "single men in barracks don't grow into plaster saints." But with all his faults he is a splendid fellow, a credit to his country, and a worthy confrere of his heroic allies — as different from the Hun as day is from night. To know him is to love him, and to work with him or for him is to enjoy the most inspiring experience of a lifetime.

But there is one subject which has not yet been touched upon — a subject, naturally, of most vital interest to the Church — and that is this young man's attitude toward religion. In the ordinary sense of the word, he certainly is not a religious person. His reluctance to attend religious services, and unwillingness to assent to creeds or to make public confessions of faith were often the despair of his would-be advisers. And yet he has certain elements of religion very deeply implanted in his nature. The man who does not, or will even say that he does not, believe in God is very rare. With the men particularly who have been through the hell of actual fighting, the sense of the Divine Presence and the Divine Help has become very real indeed. They at least — and many others who have been lonely or in danger — have learned to pray, and learned in such a way as they will not readily quite forget. Nor is there much real doubt among our men as to the immortality of the soul, though speculation on the subject of the future life is generally regarded as a waste of time. Even the reading of the Bible became in the military service a much more general custom than it had been for many a day.

But it must be admitted that the attitude of the average young American toward organized religion is not cordial. There is no doubt that this condition has been made worse by his experience with the Y. M. C. A., for which he usually has a definite and not unfounded hostility. But even his

own chaplains he usually likes and respects because, as he puts it, they are "different from any parson he ever met before." (They *are* different, for they have had to be; but that is another story.) For the Christian Church as a whole his feeling can almost be expressed by the one word, "suspicion."

In fact he makes quite definite accusations against the Church, and accusations which are not lightly to be set aside. These may be summed up under the heads of narrowness and of hypocrisy. He has a feeling, to begin with, that the Church has sought to set up a small and artificial standard of living, which neglects the vital things and lays the chief emphasis on things which are of relatively small importance. He hears himself told to give up what he regards as his normal pleasures and recreations, while all the time he sees church members gossiping viciously about their neighbors, cheating their employees, and looking down upon the rest of mankind with a supercilious self-satisfaction.

He cannot understand the spirit of sectarianism. He finds no special difference between men of different denominations as to the really vital things in life. His chaplains give him much the same sort of advice, whatever church they happen to represent. And so he naturally comes to the conclusion that the different denominations stay apart because their hearts are set on trifles, and that it must be a rather small-minded man who can affiliate himself with any one of them.

The matter of hypocrisy goes deeper still. Everyone knows how certain types of radicals insist that the rich have used and are using the Church as a means of keeping the poor man satisfied with his subjection; but the average church member does not realize how far the feeling has spread. It could not quite be said that the average young American regards the Church as an institution maintained by people who wish to spread a cloak of respectability over their secret sins, but he is certainly considering the charge, and is by no means ready to dismiss it out of hand. If it were wholly baseless, the Church would need to have no fear, for our young men are fundamentally fair and just. But as has been said, they are a

trifle hasty and uncharitable, and most of them have seen some pretty striking instances of the thing the radicals are teaching them to look for. It will take strenuous efforts on the Church's part to make them see that these are the exception, not the rule.

But after all, the Church's first concern is not to preserve or to defend itself, but to serve others, even though it is by bearing this fact in mind that its own preservation will be best achieved. Whether he is aware of it or not, the young American needs the Church, and there is very much that it can do for him, if it will only make the effort in the right spirit. In the first place, like all young people the world over, he needs the understanding sympathy of his elders. Because it is the easiest thing to do, we are all apt to keep exclusively to our own generation, and to let the younger people — often even our own children — remain comparative strangers to us. What relations we do have with them are apt to be on a purely formal basis, and to involve on our part mainly criticism or discipline. We are quite ready to deplore the evil tendencies of the rising generation, and to forget that, if they have such tendencies, it is the way in which we have brought them up, or failed to do so, that is to blame. As a matter of fact the young American of to-day, considering his youth, is every bit as good a man as those who went before him, and most likely a little better. His education and the age he lives in have made him more honest with himself than we were. His war experience has broadened him, and has taught him many things that most of those who stayed at home have yet to learn. He genuinely wants to do the decent thing, and is by no means unresponsive to advice, provided it is given in the proper spirit. All he asks is that we make some honest effort to see things from his point of view, and above all that we regard him neither as a scientific phenomenon nor as an unrepentant sinner, but as an honest, intelligent, lovable human being — which he is.

He needs the right kind of instruction, too, and he will listen to it if he is given the opportunity. But it must be simple, dealing with practical problems of daily living and

not wrapped up in a dead theological terminology. And it must be based on common sense and every-day experience, not upon authority or tradition. Even the Bible itself cannot be used as final, unless the teaching which we draw from it is confirmed by lessons taken from ordinary life. Indeed the young man's only criticism of the Bible is that its language and events are so far away from his experience that he cannot understand them. But this does not mean that our teaching should appeal to reason merely. On the contrary, youth is pre-eminently the age of ideals, and the American young man is no exception to the rule. Self-sacrifice, courage, fair play, modesty — these are the sort of things he loves and inwardly desires, and if we can show him simply and practically how they can be realized, he will listen with all his ears.

One more thing he needs — a thing we have not time to dwell on here. It has been said already that the faults of youth are chiefly to be blamed on the short-comings of age. Above all else, the young American needs a good example. If the Church practised what it preaches, it would not need to go afield for followers.

E. M. LAWRENCE GOULD.

BIBLICAL AND DOCTRINAL STUDIES

THE FOLLY OF SELFISHNESS.

"HE that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm ii, 4). What a horrible statement this is, if we take it literally! Some of our readers will remember the passage in Kipling's poignant tragedy, "The Light that Failed," where the artist hero, having been deprived of his sight, learns that his last and best work has been destroyed by a spiteful model. "The Lord is a just and a terrible God," he exclaims, "with a strong sense of humor." The saying is certainly irreverent, but it is a powerful expression of the acme of human despair. Think what it must have meant to believe, as did the Greeks and Romans, that the powers which control the universe find amusement in the follies and mistakes of men. It is small wonder that some of their philosophers thought they were doing a service by showing that there were no gods to be reckoned with. Yet this belief is almost universal among pagan religions; and our text shows that it had not altogether been abandoned by the Jews. They had come to the point of believing that the Creator was grieved by the errors of His chosen people; but they still felt that He must be moved to mockery by the futile attempts of "the heathen" to oppose His power.

For the view which our text expresses is a purely Jewish one. It is quite inconsistent with the character attributed to the Lord in the Scriptures as a whole. We have here one of those instances where the inspired writer has been allowed to express a feeling of his own age and people, because through and within the expression an important universal truth could be taught. It was worth while for the Jews to be helped to realize the absurdity of attempting to rebel against the Divine Order, even though they could not yet be weaned from the

cruel and pagan idea that this absurdity would excite amusement in the Creator. And it is only necessary for us to strip away from the words of the Jewish Psalmist the husk of false appearance in order to find a kernel of eternal and nourishing truth.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision"! Psychologists tell us that amusement or humor, which is the cause of laughter, is the pleasure which we feel in our ability to detect an unexpected inconsistency or incongruity. Thus our enjoyment of the crudest form of humor, the "practical joke," comes from our perception of the incongruity between the seriousness or dignity of the joke's victim and the undignified situation in which he suddenly finds himself. The humor of a pun lies in the inconsistency between two meanings of the same verbal sound. Even in the case of what we call "a joke on ourselves," our enjoyment comes for our sudden realization of the incongruity between our mistaken idea of a situation and the true facts of the case. This view seems well in accord with the fact that the name of the Biblical character who stands as the particular type of the reason, by which inconsistencies are detected, was Isaac, which means "laughter."

When we read, therefore, that the Lord "laughs," are we not justified in supposing that what is meant is the Divine ability to perceive the inconsistency and incongruity of evil? To a Being who knows all things, how pitifully foolish must seem the attempts of men to fly in the face of the order of existence. Yet what a mistake to suppose that He who loves us so that He came into the world for our salvation can find any enjoyment in the sight of our folly! Our text is speaking of the Divine Truth, which, as we are taught, would condemn all men if it operated alone. But it does not so operate, because it is one with the Divine Goodness which desires to save all men. And to that infinite love the knowledge of our absurdities can never bring anything but sadness and regret. It is with our Heavenly Father, surely, as it is with earthly parents and their children. Do not the naughtiness of little people often seem amusing to strangers, but always sad to

those who love them? As old Horace Walpole said, "Life is a comedy to those who think; a tragedy to those who feel."

But we are here taught more than merely how evil appears to the Lord. For He has not kept His Truth to Himself, but, through His Revelation, He gives to all men as much of it as they will receive. And so when we read that evil appears inconsistent and absurd in the light of Divine Truth, we know also that it will so appear to each of us in so far as we are guided by that Truth. Viewed rightly, all evil is merely and chiefly foolish; that is the lesson which the Psalmist's words have for you and me, and for all men.

It is a truth which is taught in many, many places in the Sacred Scripture. How often is the word "fool" applied to the wicked, even by our Lord Himself! He indeed has the right so to apply it, but we have not. And is not the reason for the command that we shall not say to our neighbor, "Thou fool!" simply that if we really mean what we say, we are judging him to be wicked at heart?

But in what, particularly, does the folly of wickedness consist? Surely in the lack of a sense of proportion, or of the relative values and importance of things. What can a man do more foolish than to spend his life in the pursuit of shadows, missing the substance of things? Yet this is what all evil—or, what is the same thing, all selfishness—involves. There is a fable of Æsop which tells of a dog who, holding a bone in his mouth, came upon his reflection in a stream, and, in his eagerness to grasp the larger bone which he saw imaged in the water, lost the one which he had. His experience was that of every selfish person. For it is the inevitable effect of selfishness to make us miss the lasting satisfaction for the sake of the immediate pleasure.

The examples of this fact which might be cited are without number. There is a striking one, if the press is to be believed, in the recent experience of certain great public service corporations. For years these bodies had been urged to make reforms in their way of doing business; but for selfish reasons they had always refused. Finally the state took a hand in the matter, and compelled action. The result was that, not only

because of increased public confidence but because of the greater prosperity of the communities which they served, these corporations are now doing a larger business than ever before, and their profits have enormously increased. As one writer forcibly expressed it, they had to be "kicked into prosperity." It is the same short-sightedness which has stood in the way of every reform of the social or political order which has ever been advocated. Most men can see as an abstract proposition that whatever is for the interest of the community as a whole is bound in the long run to be for the interest of every member of the community; but when the matter is brought down to concrete instances where their own immediate profit is interfered with, they are blinded by their selfishness. So it has always been, and so it will always be as long as selfishness is the dominant motive in human affairs. For while there is no true reform which would not be dictated by enlightened selfishness, it is the nature of selfishness not to be enlightened. No man ever seeks his own interest consistently, because there is that in self-seeking which produces a mental state of folly and inconsistency.

Here is the mistake which all philosophers have made who have followed Plato in the view that evil is the result of ignorance. "If men were instructed," says he in effect, "and knew what would be the results of wrong-doing, there are none who would not shun it." But in this he was wrong. Men who love evil may be led to see the folly of it for a time, but in the end they will always forget. And this is the reason why no real and lasting betterment of society, or of individuals, can ever be brought about through any other force than religion, which attacks selfishness at its roots with the only motive which can hope to combat it—obedience to a Divine Law.

But the absurdity of evil is shown in private, even more forcibly than in public life. Take as an obvious instance the case of the man who makes himself the servant of some habit-forming drug in order to attain physical satisfaction, or release from pain. Unless death intervenes, he is deliberately in-

volving himself in physical suffering which immeasurably outweighs all possible selfish gain. The desire for immediate pleasure blinds him, as it does all men in the end, to his own permanent interests. And the case is in no way different with deeper and less obvious evils. Is there one of us who has not robbed himself of what might have been a life-long friendship in order to enjoy the momentary satisfaction of harsh and unkind speaking? Are there many of us who have not, for the sake of immediate pleasure or profit, committed sins which have involved years, perhaps a lifetime of unhappiness and regret? Alas for the pitiful absurdity of selfishness, which makes men do in the desire for happiness those things which misery "follows as the night the day"!

"He that sitteth in the heavens shall laugh!" Not in amusement or in irony, really, but in sorrow and infinite sympathy does our Heavenly Father see the follies and mistakes into which our blind self-seeking leads us. He alone can see them fully, and He alone can point them out to us. Nearly every selfish man starts out with the intention of keeping himself in check, or looking ahead and working for what is best for him in the long run. But few if any can accomplish this, even as regards the things of the world. Sooner or later passion will conquer self-interest. In the end the man who keeps his temper only because it is prudent to do so, will lose it just when it is to his greatest disadvantage. Some day the man who is honest because honesty is the best policy, will steal and be found out. For the evil forces which encourage our selfishness do not want us to be even outwardly successful; and in so far as we give ourselves into their power, they will delight to lead us on to our material as well as to our moral and spiritual ruin. "How can Satan cast out Satan?" It is only in a knowledge of the Lord's commandments and in obedience to them that we can hope to find a self-restraint that will restrain.

Let us take one final instance. We all know how persons of an over-bearing and inordinate self-conceit lose, as we say, all sense of humor as regards themselves. Now the thing

which makes a natural sense of humor worth having is, that it involves, as we have seen, a sense of proportion, or of relative values. But there is a spiritual sense of values also, and this is even more endangered by selfishness than the natural one. Left to ourselves, we always tend to prefer thoughts of pride, self-satisfaction and the like,—whose pleasure is fleeting and always ends in bitterness because others do not appreciate us as we think we deserve,—to thoughts of kindness and good-will to our neighbors, which bring a lasting and increasing happiness. Again, what inconsistency, what folly! Yet the Lord alone sees it, and can teach us to see it. Only from Him can we learn the great rule of life that happiness is to be found for ourselves in seeking it for others.

But, you may ask, if we seek happiness for others that we may get it for ourselves, how are we better than before? We are not, but we are on the road to becoming so. Being by nature selfish, we must in the beginning do right because we shall be happy in doing it. But there is that in an honest obedience to the Lord's Commandments which has the power to lift us to a higher level. If we really practise unselfishness, we shall come in time to love it for its own sake. Nay, the time will come when we shall realize the greatest truth of all—that the true fulfilment of our existence, the *summum bonum*, is not happiness, but goodness itself. Man was made to love; and happiness is only an accompaniment of loving.

To-day, and always when we come to Him in His Holy Word, the light of the Lord's truth is shining into our lives, showing us our inconsistencies and our follies—showing us also the way of true wisdom, which is humble obedience to His law. Here alone we can hope to find happiness, freedom, peace. For the laws of the spiritual world are as immutable as the laws of matter, and a transgression of either brings inevitable calamity. While we have the light, can we not make a new resolve to keep it, and to walk in it? Our selfishness is even now trying to rob us of whatever glimpse of its inconsistency and folly our study of the Scriptures may have given us. Can we not make a new effort, in our Savior's name and strength, to keep our eyes open to the light—to retain

our spiritual sense of proportion? For the possibility lies in every one of us to be numbered among those who lay not up treasure for themselves, but instead are rich toward God.

E. M. LAWRENCE GOULD.

PATRIOTISM AND THE LARGER NEIGHBOR.

It is the clear teaching of Swedenborg that our relations with our neighbors grow in spirituality in the degree in which they outgrow what we may call the merely personal element. True, most of our loves and friendships have their first basis in some personal and more or less accidental condition—physical relationship, propinquity, community of self-interest, or the like. Being born selfish, we must have a selfish element in the beginnings even of what may be our highest affections. Thus the child, in the beginning, gives a passionate loyalty to his parents, simply because they are his. As he grows older, his loyalty is extended in a similarly personal and more or less selfish way to larger units—to his school or college, to the town in which he lives, and finally to the country in which he happens to have been born. The mere suggestion that any one of these has any shortcomings, even that it is not “the finest in the world,” will usually provoke his bitter resentment.

Now such a personal and selfish loyalty is in the beginning a useful thing. We cannot, as was said, begin loving any one or anything entirely unselfishly; and since our highest opportunities for service are usually to the persons and the society nearest to us, it is most necessary that we love them, even if somewhat selfishly.

But, on the other hand, if this imperfect form of loyalty continues without change or broadening, a state of arrested spiritual development ensues which has the gravest possibilities of evil. That this is so, at least as far as our personal relationships is concerned, is very vigorously taught in “True Christian Religion,” nn. 446-449, and in other places, where the “friendship of love” and its perils are discussed.

Have we not every reason to take a step farther, and to

conclude that the same principle holds good of a man's attitude toward the community or the country of which he is a citizen? Is not this, in fact, one of the very most important lessons that the Great War should have taught us? We think of patriotism—as a rule quite properly—as a high and splendid virtue, and of the man who lacks it as a little less than a man. But were not the Germans, at the beginning of the war at least, as patriotic as any people who ever lived? They did not all, by any means, have to be driven into action, even at the end. Misguided thousands upon thousands of them gave their lives with gladness for the glory of the Fatherland. The trouble was simply that their patriotism had never grown—had never got beyond the personal and selfish stage. Consciously or unconsciously they loved Germany, not because of its virtues, not for the service it could do to other nations and the world, but personally, because it was *their* country, and because its greatness gave them ground for feeling that they, as Germans, were of a finer clay than men of other races. And so their stunted, mis-developed patriotism became the greatest menace to the world's progress in all human history.

We find a strikingly similar example in the case of the Jews. They, too, persisted in regarding themselves as a chosen people, as God's elect. They grudged the sharing even of their spiritual wealth with other peoples. Remember how the prophet Jonah resisted the command to go and preach to the men of Nineveh. It was not because he feared his mission would be a failure, but because he feared it would succeed. He did not want these aliens to repent, or to avoid the wrath of God. And while the Jewish vision of the Messianic era did, in some cases, include the "gentiles" as coming to the light, it was always in a subordinate relationship. In fact, when the Messiah did come, one of the chief reasons why they rejected Him was certainly that He taught the spiritual equality of all mankind. Even the Jewish Christians were at first unwilling to admit the "heathen" to an equal share in the New Dispensation. At almost any stage of her history, Israel might have become the spiritual leader of mankind; but always her racial egotism, her false patriotism, made her throw the oppor-

tunity away. Patriotism is indeed a lofty and essential virtue, but only when, as in the case of friendship, the personal and selfish element in it has been outgrown.

Come back, for a moment, to the war. The war, on the defensive side, was the greatest moral reaction of all time. But, as is usually the case with moral movements, it was a thing of instinct and emotion rather than of defined ideas. The nations, so different in character, banded together against the menace of the Hun, felt rather than saw what they were fighting for. And, again as usual, the first strikingly-offered definitions were somewhat uncritically accepted. For most Americans the war became, in their thoughts at least, a struggle to "make the world safe for democracy."

That, indeed, it was; but it was also very much more. A wider, and apparently truer, statement was that adopted by the General Convention in 1917,—that the real issue of the war was whether or not the Ten Commandments should apply to international relations. Because the great issue really was that of international morals, men and nations who have not yet accepted the theory of democratic rule could and did fight honorably on the Allied side. And it is as a violator of the moral law—nay, of the law of God—that Germany to-day is rightly called to suffer such a punishment as has never before been inflicted on a great and powerful nation.

But, having fought and won the war to maintain the principle that the Ten Commandments apply between nation and nation as well as between man and man, we of the Allied peoples must be very careful not to forget that principle ourselves. Nor must we forget that the Ten Commandments imply also those Two upon which "all law hangs"; and more especially the Second. For the nation as well as for the individual it was written, "Thou shalt love thy neighbor as thyself!"

Indeed, the individual application implies the national. In the beginning "neighbor," like "friend," has for us all a narrow and personal meaning. Thus to the primitive Jew the neighbor whom he was to love could only mean a fellow-Jew; so that to the Divine command he added, "and hate thine

enemy." But the Lord came into the world to teach another and a higher view. He showed the Jewish lawyer that his neighbor might be even that despised and hated creature, a Samaritan. He commanded His disciples to preach the gospel to all nations. He taught that even family relationships are secondary to the spiritual tie. "Who is my mother? and who are my brethren?" He said. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii, 48-50.)

This teaching is further interpreted and expanded in the Doctrines of the New Church. For example:

The neighbor is to be loved for the good that is in him. (*Arcana Cœlestia*, n. 2718.)

The neighbor is all the good in others with which we are affected, consequently those who are in good. (*Ibid.*, n. 2417.)

Those who are in external truths know only this general: That the neighbor is to be loved; and they believe that everyone is the neighbor in a like degree, and thus that everyone is to be embraced with a like love, and thus they suffer themselves to be seduced. But those who are in internal truths know in what degree everyone is the neighbor, and that everyone is in a different one. Hence they know innumerable more things than the former ones, and consequently do not suffer themselves to be led away by the mere name neighbor, nor to do evil from the persuasion of good which the name induces. (*Ibid.*, n. 3820.)

In other words, true neighborly love takes into consideration neither relationship, propinquity, community of interest, nor any other personal and selfish consideration, but only the spiritual quality of the man loved, and his capacity for usefulness to society.

But, since the real basis of love is a capacity for use, a social group has a higher claim upon us than an individual. A society is the neighbor more than a person, our country more than a society, the Church more than our country, the Lord's kingdom more than the Church, and the Lord Himself most of all. (See *Arcana Cœlestia*, nn. 6821-4.) And because societies and countries—even our own—are human and imper-

fect, it seems a clear inference that the same principle is to be applied to them as to individuals; namely, that they are to be loved, not personally nor selfishly, but for the good that is in them, and for the service that they can render to mankind.

As [the human race] is divided into empires, kingdoms and republics, each one of them is the neighbor according to the good of its religion and morals, and according to the good* which it perform to our country, (*Doctrine of Charity*, n. 87.)

Birth does not make one more the neighbor than another, not even father and mother; neither does education. These are from natural good. Nor does propinquity, nor relationship by marriage make one man more the neighbor than another; nor, therefore, our native country. (*Ibid.*, n. 85.)

All this puts what we call patriotism in a very different light from that in which it is traditionally regarded. To love one's country, even to the point of dying for it, is indeed an essential of the Christian life. But the man who loves his country selfishly, and to the exclusion of all others, who upholds whatever it does, whether good or evil, is no true lover of his country, nor is he a Christian. The doctrine of "my country right or wrong," if it means what it says, is one of the most dangerous and wicked falsities ever uttered. For in the first place, to uphold one's country in wrong-doing is really to harm and not to help it. And in the second place, for the Christian, his duties as a world-citizen must always take precedence of his duties as the citizen of a single nation; and above his loyalty to the land of his birth must always stand his loyalty to mankind.

Our nation, through its representatives in the Senate, is now endeavoring to decide whether or not it will endorse the Covenant of the League of Nations. Whether this covenant is in itself a good or an evil thing, whether its result will be to preserve the peace of the world or (as its enemies assert) to breed future wars—whether, in a word, it is or is not worthy of endorsement—these are matters of fact, with which the Church can have no official concern. But on the other hand

*Note that the "good" here referred to must be spiritual good, as in the case of individuals, not mere selfish advancement.

the Church must be most vitally concerned to see that, if the Covenant is rejected, it shall not be upon the grounds which some of its opponents have set up against it—grounds of national selfishness and narrow, personal "patriotism." It is the duty of the Church and of every Christian man to show the nation that in its relations with other countries it must love its neighbor as itself.

It is urged that by staying out of the League of Nations we may gain greater prosperity—may even become the masters of the world. It is said that by uniting with it we shall assume all sorts of harassing responsibilities. Were not the same arguments employed against our entering the war, when yet we should have been eternally disgraced, if not at last destroyed, if we had remained neutral? In either case to act from mere self-interest would be unworthy of America or of Americans.

It is urged that we cannot trust the nations with whom we are asked to make what amounts to an alliance. Why have we any less reason to trust them than they us? Certainly the old spirit of international suspicion, which has been at the root of nearly every war that has been fought, is not yet dead; but is that any reason why we should, by our example, do our best to keep it active? In private life we are most willing to trust the people who trust us. Confidence begets confidence. Why should not the same principle hold good between nation and nation?

The fact is that the type of misguided patriotism which made Germany a menace to the world exists to some extent in every nation, and we Americans have rather more than our normal share of it. It is a most dangerous besetting sin of ours to think that we have almost a monopoly of national virtue, that all other peoples are essentially inferior to us, and that the welfare of other nations is no concern of ours provided that our own land be safe and prosperous. Perhaps the one real blot on the splendid record of our men in France was their overbearing and patronizing attitude toward people of other nationalities—an attitude for which we, their elders and teachers, are primarily to blame.

There is a glorious opportunity before us to shake off that attitude, and to share in fact that moral leadership of civilization with which we have a little prematurely credited ourselves. It is a time when those who really love America—not selfishly, but for her marvelous possibilities for world service—can hope to see her become what they would have her be. And this is what we must do. We must settle the League of Nations question, and we must let the world know and feel that we have settled it, not on the basis of what is best for ourselves, but of what is best for every nation and for mankind.

Incidentally, of course, it is in this way that we shall ultimately best serve ourselves; for, whether we will or no, our welfare is bound up in that of civilization. The world has become too small for any nation to live successfully apart. We tried to do so at the beginning of the war, and found we could not.

But, what is infinitely more important, if we settle the question now before us in the right, unselfish spirit, if we set the right example to the doubtful and doubting nations, we shall make sure that the great cause for which the war itself was fought and won shall not be lost at last in the confusion; and we shall justify, as it can be justified in no other way, the sacrifice of those, our brothers and our sons, who died.

E. M. LAWRENCE GOULD.

CURRENT LITERATURE

"THEY DO NOT DIE."*

UNDOUBTEDLY the universal bereavement occasioned by the World War was the immediate occasion for writing this comforting presentation of the true nature of death; but there is little reference to the War, and the book is of perennial interest and usefulness. The continual appeal is, "Be comforted, O Aching Hearts; they do not die, they are not dead." The endeavor is to give assurance of immortality on rational grounds and without appeal to authority. The reasons for believing are finely presented; but our own feeling is, that, while strong probabilities may be thus established, the foundations of faith must always rest ultimately upon Divine Revelation. But it surely is comforting, even when faith has been thus established,—and even more so, perhaps, when it has not been,—to be led through all these helpful and enlightening considerations, drawn largely from the teachings of the New Church, and illustrated and confirmed by facts of natural science, with which the author seems quite familiar. He has divided his book into six chapters, and each chapter into sections, or subdivisions of the subject. This helps the ordinary reader by giving the appearance of brevity and completeness to each section. But the author's style is so easy and conversational that it makes such a device unnecessary; still, it is pleasant, and gives the printer an opportunity to insert highly ornamental initial letters at the beginning of each section, making the volume all the more attractive for a gift book, or for missionary purposes. The titles of the chapters are well put, not only to give a good idea of the contents of the book, but also to awaken interest. They are: (1) Deathless Man;

**They Do Not Die* BY CHARLES A. HALL. London: A. & C. Black, Ltd. New York: The Macmillan Co. 1918. 133 pp., 12 mo. Cloth, \$1.50 net.

(2) What, then, Is Death? (3) The Spiritual World; (4) The Continuation of Life; (5) Heaven and Hell; and (6) "The Sound of a Voice that Is Still." After classifying the common attitudes of minds towards immortality, and describing them, the author takes the position that as a thing in itself, apart from all ideas about it, the sense of immortality originates in, and will always be supported by, instinct or intuition. He goes on to prove this by various arguments from modern science and experience, which are very interesting, if not conclusive. He also introduces an excellent quotation from Swedenborg, showing that the spirit is all that really lives and feels in man, and is the man himself; it therefore survives the death of the body. Death, then, is regarded as a process of life, by which the spirit enters more fully into the consciousness and power of its own. In the next chapter the spiritual world is shown to be as real a world, as substantial to our spiritual senses, as the material world is to our physical senses. In this connection we may call attention to a fault all too common with New-Churchmen. The phenomena of space and time are spoken of as "mere" appearances. This comes from translating Swedenborg's Latin word "*meros*" by the English word "mere," when the English word "pure" would be much better, for it does not convey the idea of unreality. Space and time are pure appearances of spiritual experience, only not material in their origin as in this world. It would help our cause much if all our writers would get over that use of the word "mere." Notwithstanding this unfortunate expression, however, of "mere appearances" in the spiritual world, the author devotes many pages to establishing its solid reality in the mind of the reader. He answers the question, Where is it? with the assurance that it is where we are, but invisible and inaudible because of the limitations of earthly senses. He calls attention to the fact that if Henry Drummond were now writing his book entitled "Natural Law in the Spiritual World," he would reverse the title; for it is becoming more and more manifest that all natural law is the operation of spiritual law in the natural world; for the spiritual world is the realm of causes, while the present world is the realm of effects. Thus he

shows that human character and human relations are determined by spiritual conditions; and that the judgment after death is but finding out those true conditions, and entering into the powers of them. So heaven and hell are but final decisions of character. In closing he discusses sympathetically the longing for communication with loved ones who have left us behind, and shows the dangers of it under present conditions of earthly existence. So he closes with Browning's fine lines, saying,

"Thus I know
This earth is not my sphere.
For I cannot so narrow me,
But that I still exceed it."

H. CLINTON HAY.

"RELIGION RATIONALIZED."*

UNDER the above title Rev. Hiram Vrooman has issued two distinct works: a two-volume work published in 1912 by the Nunc Licet Press of Minneapolis; and a work in one volume published in 1918 by Saul Brothers of Chicago. The latter book is now before us for review. It is not a condensation of the former, but a new work, bearing the sub-title, "Intended as an introduction to the writings of Emanuel Swēdenborg." It would have been better if the author had chosen a new title; for some readers of the earlier work are likely to assume that this is the same thing. The book would have been better, too, if Mr. Vrooman had undertaken to write an introduction to Swedenborg with the present needs of the average reader in mind. For if religion is to be rationalized, the argument ought to proceed from well known experiences and principles. Possibly the author meant to make precisely that approach by defining truth as "qualities in the emotional states and thoughts of human beings," and then proceeding to develop the whole teaching of the book out of this definition. But if so, the

* *Religion Rationalized*: Intended as an introduction to the writings of Emanuel Swedenborg. By **HIRAM VROOMAN**. Chicago: Saul Bros. 1918. 188 pp., 12 mo. Cloth, \$1.00

reviewer is puzzled to know how the reader is expected to connect this definition with the vital issues of the day. If the reader is puzzled at this point, he is likely to be puzzled from first to last. The definition is too vague and general, even with the explanations that follow. From any point of view that can withstand the test of rational scrutiny, truth is supposed to be more objective and stable than this definition implies. One must indeed learn to know the difference in quality between good and evil states. But truth itself is surely above these qualities. It is more constant than the emotions. It is in a sense wholly above "the thoughts of human beings"; that is, it is not produced through the analysis of our self-consciousness alone, but is arrived at by making allowances for the interferences of human thought. A direct exposition of the religion and philosophy of Swedenborg, such as Parsons' book on this subject, would still seem to be the better approach for the average reader. To rationalize religion is no small undertaking. Few readers are competent to make their way by means of a general definition. The bare assertion that Swedenborg has accomplished this or that is not sufficient to convince the modern reader. If one were to undertake a demonstration of the rationality of religion in Swedenborg's terms, it would be better to make the reader acquainted with the illuminating statement, "love is the life of man," and then approach the more difficult matters by developing this idea of man's love-nature.

HORATIO W. DRESSER.

"PROPOSED ROADS TO FREEDOM."*

BERTRAND RUSSELL rose to eminence first in mathematics, then in philosophy; now he challenges fame as a social and political reformer.

This book is timely. The revolutionary spirit is dangerously aroused in every civilized country; and unless the con-

**Proposed Roads to Freedom; Socialism, Anarchism, and Syndicalism.* BY BERTRAND RUSSELL, F. R. S. New York: Henry Holt & Company. 1919. 236 pp., 12 mo. Cloth, \$1.50 net.

servative forces and leaders of the body politic succeed in giving proper direction to the enormous reconstructive energy and effort of the day, we are likely to see violent and disastrous changes in the social order the world over.

Russell, from the conventional point of view, is neither conservative nor radical, neither a fierce revolutionist nor a stolid reactionist; but in the true sense of the word, in the sense of going to the roots of things, he is the prince of radicals. He pushes logic and the lines of his thought and investigations to the extreme limit, and yields allegiance only to clearness and truth. He is as impartial and as unprejudiced as an ordinary mortal could well be. For these reasons his recent discussions of social and political questions have exceptional value and importance.

The "proposed roads to freedom" are discussed with characteristic detachment, but at the same time with abundant sympathy. He views them, each in its own way, as genuine and to some extent promising, even substantial, efforts towards more complete social and personal freedom. It would no doubt come with a shock of surprise to many to learn that a highly educated man, one of the keenest and most liberally trained intellects of the day, should find anything whatever in these directions (especially in anachrism) giving promise of bettering human conditions. It is astonishing, too, that a man who has acquired pre-eminence in mathematics, in logic, and in metaphysics, should have been able to accomplish so much in the apparently remote field of social philosophy and social reconstruction. His previous books, "German Socialism," "Political Ideals," "Justice in War Time" (for which he was imprisoned), "Problems of Reconstruction," are brilliant examples of his fearless treatment of many controverted and over-sensitive topics.

Russell stands in the front rank of present-day reformers; he is now conspicuous among those who are trying to picture "the future society which we should all wish to create." The volume before us is a signal instance of such effort. It falls into two parts: the first, historical, which sketches the history of Socialism, Anarchism, and Syndicalism; and the second,

critical and constructive, which deals with the "Problems of the Future."

Socialism is a tendency, and also a body of doctrine. As a doctrine, it is "the advocacy of communal ownership of land and capital." Communal ownership may mean either ownership by a democratic state, or ownership by "the free association of the men and women of the community, without those compulsory powers which are necessary to constitute the state." The latter is "Anarchist Communism." "The distinctions between Socialists, Anarchists, and Syndicalists, turn largely on the kind of democracy they desire." The Anarchists and Syndicalists repudiate the whole parliamentary machinery of democratic government, as well as all government by the state.

Socialism is treated by the author as the outcome of Karl Marx's doctrine and program. Among the more distinguished of Marx's predecessors were Fourier, Saint-Simon, and Robert Owen; but Marx's work gave Socialism a world-wide program, as well as a comprehensive doctrine. Marx's system was set forth for the first time in the famous "Communist Manifesto," which appeared in 1848. His great book, "*Das Capital*," was written during his life in London; and the first volume came out in 1867. The book is a powerful expression of class hatred, rather than a consistent statement of economic laws. Its main these are: (1) that all history is the outgrowth of material conditions and economic systems; (2) that capitalistic business tends to become more and more concentrated, with the control of business passing into fewer and fewer hands, until complete monopolization ends in disaster, and the workmen then take control; (3) that war between the two classes, the wage-earners and the employers, is natural and inevitable, and must go on until the workmen as a class combine, and take over all forms of organized industry, after which all land and capital will be owned in common. This theory has been for the most part refuted by the actual course of events; but we seem to be approaching dangerously near the condition of class war which the theory pictured. The battle cry of industrial *versus* political action has in view the

control not merely of industry but of all government by the workers. Marxian Socialism aims to possess the State as well as industry; but Anarchist Communism demands that the State be wholly abolished. Anarchism, then, although communistic, is opposed to State Socialism on the ground that any form of government, even democracy with its government by majorities, is hostile to freedom.

Liberty is the supreme good of the anarchist creed; and liberty is sought by the direct road of abolishing all forcible control over the individual by the community. Among the exponents of Anarchism, Bakunin and Kropotkin are selected as typical and authoritative. As Marx was taken as the founder of Socialism, so the author tells the story of Bakunin as the founder of Anarchism. Bakunin did not, like Marx, put forth a finished and systematic body of doctrine; he created a movement by the indomitable energy of his turbulent and stormy life. Kropotkin was the literary exponent of the movement. He made a real contribution to the literature of economic production; and he first made plausible the view that with the increased facilities for production, the amount and hours of labor would be reduced, and people should have more time and energy for the cultivation of the graces and humanities. Anarchist doctrine has in it nothing especially favorable to violence and hatred; but anarchist individuals do as a matter of fact tend to all sorts of insane and criminal actions. They are often more actuated by hatred of existing institutions than by the love of men. The organization of society as conceived by Anarchist Communists does not differ materially from that sought by the Socialists, except in the matter of government. The anarchist revolt against government has remained weak and sporadic; but the communistic feature of Anarchism has been given a more concrete setting by the Syndicalists; and they have given strength and popularity to the revolt, by offering a practical means of substituting industrial for political government.

The syndicalist movement arose in France in opposition to political Socialism. The Trades Unions (*Syndicats*) were

legalized in 1884; and the General Federation of Labor (*Confédération Général du Travail*) was formed in 1895 of 700 *syndicats*. Another general labor organization (*Fédération des Bourses du Travail*) was formed in 1893; the unit was the *Bourse du Travail*, a local organization of all labor without regard to trade. In 1902, these two organizations coalesced; and in this way the complete solidarity of the whole working class was accomplished. The body is the organ of revolutionary Syndicalism. The essential doctrine of Syndicalism is, that class war will be brought to an end by the General Strike, which will paralyze capitalism, and substitute an industrial democracy for the State, in which democracy each industry will be self-governing. Pure Syndicalism is not very likely to have wide popularity or achieve final success; it is too revolutionary and anarchistic in spirit; but in the modified form of Guild Socialism, the reconstructive forces of industrial organization seem likely to achieve practical results.

Russell believes that Guild Socialism is the best system yet proposed. It recognizes the two fundamental economic classes, the producers and the consumers. As a labor organization it concerns itself, as all such organizations do, with the interests of producers, and with the conditions of production; while it leaves to the State, as their natural representative, care for the interests of consumers. The State would own the means of production as trustee for the community; the Guilds would manage them, also as trustee for the community. The whole body of producers and consumers would be represented by a Joint Committee composed of members appointed by the State and by the National Guild. Thus, Guild Socialism aims to readjust two equally legitimate points of view, and to co-ordinate two equally important social aggregates. It would end class wars by eliminating the warring classes and by adjusting conflicting interests.

Thus far we have reported, all too briefly, the author's historical sketch. We are now to take a rapid glance at the second part of the book, "Problems of the Future." Here we have the more positive and constructive discussion, carried on

in five chapters headed respectively, "Work and Pay," "Government and Law," "International Relations," "Science and Art under Socialism," "The World As It Could Be Made."

As to "Work and Pay," the Anarchists propose that no one shall be forced to work, for this would violate personal freedom; and on the other hand, all shall be provided with the necessities of life freely, whether they work or not. Luxuries and delicacies would be distributed gratis, but equally. In this case it is questionable whether the motives and inducements to work would be sufficient to insure the requisite amount of production. The system would break down as soon as production failed.

Under Socialism, all the capable would be compelled to work, on the principle that work alone gives the right to enjoy the produce of work; but the authorities would prescribe the kind of work, and so individual freedom would be infringed upon to an intolerable extent.

The author adopts a modification of these proposals. He thinks that as the facilities for production are improved by science and organization, there is no reason why the necessities of life should not be supplied freely to all; but beyond necessities, only those who worked would receive anything. In all these proposals wage-slavery would be abolished by the very fact that no one would be compelled to work for wages in order to obtain the necessities of life. He argues, further,—and this is the highest interest conserved,—that such an arrangement would set men free to develop their own individualities, and to pursue favorite callings and occupations; and in this way the joy of life and the fruitfulness of life would be immensely increased.

Most of the laws which govern human life, such as the laws of custom, fashion, habit, duty, etc., have their source and sanction in moral and spiritual conditions and requirements, and in the dictates of conscience; but there are civil laws, criminal laws among them, that are imposed upon the social body by the necessity of maintaining order and of protecting society against the ill-disposed and the rebellious. The anarchist proposal to do without government, therefore, invites

the closest scrutiny. It seems inevitable that, human nature remaining as it is, some method of dealing with such things as theft, crimes of violence, hostile organizations, etc., would be necessary; and any such methods would be a departure from anarchist principles, and would put an end to anarchist social order. On the other hand, socialist government would probably develop the same forms of tyranny and oppression that are characteristic of State governments. "Government and Law, in their very essence, consist of restrictions on freedom; and freedom is the greatest of all political goods." Government and Law, when administered by State officials, or any body of public officials, tend to become arbitrary, partial, and unjust; democracy, the best of all governments hitherto, tends to become corrupt, and a general government is too remote from local interests to meet local requirements; government by majorities is apt to be oppressive and odious to minorities. Such considerations help to explain the distrust and suspicion with which Socialists and Anarchists look upon government, especially capitalistic government. Nevertheless, the State is, for certain purposes, a necessary institution; and the only thing left is to limit its powers to what is absolutely necessary; which can be done by autonomic groups capable of self-determination within proper limits. The "free growth of the individual must be the supreme end of a political system which is to refashion the world."

The dominant feature which should characterize International Relations is mutual good-will. This could be embodied in a League of Nations, wherein war would be intolerable, and weak nations would be secure in the enjoyment of peace and prosperity. The difficulties of capitalistic exploitation, national competition, and race antipathy, besides others, are serious and constant, but they can be overcome by "a firm hope fortified and informed by thought."

Science and Art under Socialism would encounter the danger of a materialistic and uniform mode of life. The socialist State could furnish technical training; but in an atmosphere of officialdom, liberty to follow the creative impulse would be too much hampered; and artistic appreciation

would suffer likewise. If these difficulties could be removed in a wise form of Socialism which had absorbed what is true in anarchist teaching, "it might afford infinitely better opportunities for the artist and the man of science than are possible in a capitalist community." "Guild Socialism, or even Syndicalism, under a liberal policy towards those who preferred to work less than the usual number of hours at recognized occupations, might be immeasurably preferable to anything that is possible under the rule of capitalism."

Space is lacking to reproduce the picture of "The World As It Could Be Made" according to Russell's ideas. The central motive of his philosophy of life is artistic freedom; in this he sees the joys, the fruits, and the benefits of life. "A life lived in this spirit—the spirit that aims at creating rather than possessing—is the way of life recommended in the Gospels, and by all the great teachers of the world." "If all men could sum up the courage and the vision to live in this way, . . . there would be no need for the regeneration of the world to begin by political and economic reform: all that is needed in the way of reform would come automatically, without resistance, owing to the moral regeneration of individuals."

We have aimed to suggest the main lines of Bertrand Russell's treatment of some of the urgent problems of the day. Our readers may or may not agree with the general drift of his thought, or with the summing-up as introduced by the opening words of his closing paragraph, "Our discussion has led us to the belief that the communal ownership of land and capital, which constitutes the characteristic doctrine of Socialism and Anarchist Communism, is a necessary step toward the removal of the evils from which the world suffers at present and the creation of such a society as any humane man must wish to see realized." Whatever our judgment of the merits of the book, it is well worth reading, if only to get abreast of the reconstructive thought of the day.

LEWIS F. HITE.

"CHRISTIANITY AND IMMORTALITY."*

NEW-AGE light in most respects forms the foundation of this treatment of immortality. The main position of the book is that creation, both the creation of matter and that of spirit, is a self-manifestation of God. Spirit and matter are therefore related as cause and effect; and there is interaction between the two. "Dyspepsia produces depression, and conversely depression causes dyspepsia." Matter is not crass spirit, nor spirit refined matter. "Matter, however much you thin it out, is still matter, and you cannot equate it with spirit without robbing spirit of its meaning."

The material body is the medium for building the spiritual body. That there is a spiritual body is evident from the post-resurrection experiences in the case of the Lord. He alone, because Divine, could carry the creative process down to the material plane, and appear, now as a gardener, now as a wayfarer, and again as the risen Lord. It was the projection of the spiritual body in creative impulse. It is the spiritual body, not the material, which should be thought of in the phrase, "I believe in the resurrection of the body."

In all of this of course there is but a faint glimmer of the law of correspondence; but enough to make one glad that there is even so much, and to make one wonder how this author of "The Development of English Theology in the Nineteenth Century" could have overlooked it. Whereas the author says that matter is a plastic instrument whose phenomenal manifestations may be as varied as the spiritual purposes of the agency behind it, the truth is that every material state has a definite spiritual state back of it, and that in the Lord's case He was after the crucifixion so far glorified in the Divine that He had an infinite number of options of material manifestation at His disposal. Further, along this line, we judge the author to hold that the Lord could not have entered the upper room where were the disciples in the manner popularly supposed, i. e., through the walls or closed door,

**Christianity and Immortality.* BY VERNON F. STORR, M. A. New York: Longmans, Green & Co. 1918. 205 pp., 8vo. Cloth, \$2.50 net.

because He referred to His appearance as that of a person having flesh and bones. Here the author has manifestly slipped on his own ground. He should have used the incident as an apt illustration of his very point. Creation is the self-expression of God; yea, the perpetual self-expression of God. In the Lord's case it may change from moment to moment; as witness the presence within closed walls of a material form.

But let us not lose sight of his central point, which is finely put in these words: "Creation is an eternal act; it is the perpetual self-expression of the Divine nature. Thus there never was a time when God was not manifesting Himself through created being." "We have to believe that God created matter to be the medium of His self-revelation."

We sadly miss the doctrine of the glorification in the following: "If by rising from the dead Christ wished to establish the general truth of resurrection and to make the truth plain to the world, it may well have been that His resurrection took a form which would serve as a sign to convince. An empty tomb would certainly have considerable evidential value." The answer to this seems to be, that the establishing of the general truth of resurrection was but incidental; that a far larger work was going on which absolutely necessitated the disappearance of the material body, now changed by a reversal of the creative process, and absorbed part for part, line for line, tint for tint, and tone for tone, into the substantial body of the Divine Humanity.

There are many other notable features in the volume before us interesting to mention, but space forbids. One point in closing, however, carries the author into deep stretches from which he seems to see no egress. He is concerned with the doctrines of universal salvation, and observes:

May we not reasonably believe that in the clearer light of the other world even the most hardened sinner will see the error of his ways, and yield to the Divine love? But then comes the other side of the antithesis, human freedom and all which it involves of the possibility of persistent refusal to embrace goodness. I can see no solution of this difficulty.

If we turn to Scripture, the author observes, "There we find

ourselves confronted with a double strain of teaching. We find, as Martensen maintains, an antinomy in the Bible on this matter which we cannot resolve." If he had been familiar with Swedenborg, he might have added that there, too, we are confronted with a double strain of teaching which amounts to an antinomy. The key which the author and so many others have failed to use, is the fact that one strain of teaching is the appearance of truth always present in all revelations of Divine truth to guard the Truth from an unworthy approach. Which is the appearance, and which is the truth? The mind cannot answer. Only the heart can.

H. S. CONANT.

"TK AND THE GREAT WORK IN AMERICA." *

Among the multitudes not connected with established religious organizations, and among others who are so connected but not satisfied, there are many who are inclined to investigate one or another of the extraneous religious movements that come to their attention. Some of these persons are of the type of mind that can accept only what it can see in rational light, and have proved by sufficient reason. Others there are to whom the reputed experiences of the mystics strongly appeal, and who are more or less inclined to credulity. Such are lured on in their studies and practices by the hope of demonstration of the mysteries of the life of the spirit through personal occult experiences. "You shall have the proof, if you fulfill the requirements," is the promise that leads them to aspire to adeptship. This promise is a bait that attracts many good souls in this world, oft leading them astray, and easily making them the prey of unscrupulous imposters.

John E. Richardson was such an impostor, preying upon such people. The book before us is a full disclosure of the deceptions he practised upon the readers of his books, and

* *TK and the Great Work in America*: a defense of the true and ancient school of spiritual light. By SYLVESTER A. WEST, M.D. Chicago: Dr. S. A. West [720 N. Mayfield St.]. 1918. 440 pp., portraits, illus., and supplement, 12mo. Cloth. \$2.00 net.

upon the enrolled students of "The Great Work in America." The writer of the disclosure thinks that one who has been misled in his own search for light and has discovered the deception, owes it to the rest of mankind to make known the facts as a warning to other seekers. As some of our readers have in the past been interested in "TK" (John E. Richardson) and the movement of which he was the leader, it will not be out of place here to deal briefly with what this book sets forth.

It seems that in response to repeated solicitation from his students, "TK" wrote a brief sketch of himself under date of Nov. 23, 1912. While a few of the details are probably true, most of them are purely fictitious, — as Dr. West easily proves.

Born in a country section of Iowa in 1853, John E. Richardson at twenty entered the State University as a sub-freshman, advancing to the grade of freshman three years later, but never graduating. In 1880 he went to California, and there began the study of law, in due time being admitted to the bar. On July 21, 1883, he claims to have been led mysteriously by a subtly controlling inner impulse to a hotel in the place of his residence. There he was met by a stranger who promptly gave adequate evidence of being a telepathic and clairvoyant genius of the first water, and after sufficiently impressing him in that manner, told him that he (the stranger) had come all the way from India, "the Home of Ancient Mystery," to see him and him alone, in order to proffer personal instruction that would enable him to "constructively and independently demonstrate the continuity of life beyond the grave." Why? Because he, and he alone of all persons in America, was occultly known by the Masters in India to be the proper person to establish and promote the work of the Great School in this country. The conditions were soon agreed to; and for the next thirteen months "TK" studied long hours daily with the mysterious stranger, going "over the entire field of psychology covered in 'The Great Work,'" — one of "TK's" books. According to the sketch:

[He] taught me how to demonstrate every point, until I had developed all my Spiritual Senses perfectly — could see, hear, sense and talk with those of the Great Friends on the Spiritual side of life.

And my final and crowning achievement, under his instruction, was to withdraw at will from the physical body and travel with him out into the spiritual realm.

He had told me of the School, its work, and of its headquarters in India, and that when I was able independently to go with him, he would take me to the Central Temple in India, where I would be formally initiated. . . . My initiation occurred August 18, 1884.

Thus John E. Richardson became a "Great Master," capable of leading other suitable persons along the path he had trod. On this preposterous experience "TK" based his claim, and attracted his students.

Among other things "TK" tells how the mysterious stranger showed him Florence Huntley as his soul-mate, long before he saw her in the body. Incidentally it should be remarked here that Mrs. Huntley was a writer; and that without her assistance in more ways than one, "TK" could not have carried out his scheme. He apparently deceived even her as to his occult claims; and after the death of his first wife, he married her. In that relation, after nearly twenty years of "intense devotion to what she sincerely believed to be a great work for humanity," she finally became convinced that her husband was an outrageous impostor, and shortly thereafter, only two years after their marriage, she died, apparently crushed by the blow.

Incidentally we are told how Mr. Richardson came to adopt the letters "TK" as his designation. After the publication of "The Harmonics of Evolution" in 1899, a group of students began to form and hold periodic meetings; and in order to reply to questions of curious people without betraying the work undertaken by the class, the members were organized under the facetious name of "The Sublime and Ill-Illuminated Order of Tacks." Mr. Richardson was "Mr. Tack"; and the designation "TK" was derived from the word Tack.

This whole matter sounds wretchedly absurd; but there can be no doubt that on the basis of his claims to adeptship and to a leading part in a pretended Great School, and by means of the books written by Mrs. Huntley, — "The Harmonics of Evolution," "The Great Psychological Crime,"

and "The Great Work," — and of the plan she devised and developed for correspondence students, a group of persons numbering into the thousands, and to a considerable extent from the Masonic fraternity, began to study under "TK," all hoping for the eventual mystic demonstration.

Of course, from "TK's" standpoint there was *business* behind it all; though he made no charge for the instruction, since he affirmed that it was necessary to give guidance freely to all who should be accepted as pupils. Voluntary gifts were the thing; also subscriptions in response to his appeals for funds to help him advance the Great Work in this country. He always claimed to be in abject poverty himself; but Dr. West gives adequate evidence to show that, from gifts, subscriptions, and profits from the business of the Indo-American Book Co. (himself), Mr. Richardson, between 1899 and 1916, handled several hundred thousand dollars, for the greater part of which he was legally accountable to nobody.

Among the students were some persons of more or less note; and from among these a few were finally chosen to serve as a board of trustees. In 1916, when the board became aware that "TK" was an impostor, the president maintained that the whole matter should be made public; but in this desire he was opposed by the others, who apparently were very solicitous of their faces and skins. However, the president, acting independently, did send out a full explanation at his own expense to all students whose addresses he could secure. That letter, together with all the other important facts connected with the case, are presented in this book by Dr. West, who was employed, from June, 1915, until his resignation in 1917, to take charge of the Indo-American Book Co., and after the disclosure had access to all the necessary documents, etc.

"TK's" downfall was due to his fondness for women. Though he didn't look it, he pretended to be a saint; and, as was befitting a pretender to sainthood, from 1902 he kept himself in concealment even from his students almost all the time. But his successive betraying of a number of his women pupils on the pretence of their being his soul-mates of one or

another degree, resulted in his final undoing. Apart from that, however, it is difficult to see how the movement could have gone on much longer than it did without some kind of collapse. After the crash, "TK" betook himself to California, where at last reports he was still living.

In closing we may add that Dr. West did not attempt to make his book on "TK" a literary production. It is far from that. Interspersed with the evidence given, however, the humor of the author shows itself in numerous remarks, anecdotes, and pictures of an amusing nature, tending to enliven an otherwise gruesome tale. In a supplement at the close of the book he takes the opportunity to make known where his own interests jumped to after the shock of "TK's" downfall. He has become a promoter "in the establishment of the Harmonial Dispensation," founded upon the writings of the late Andrew Jackson Davis, of spiritualistic fame, from whom he thinks that "TK" derived many of the "beautiful spiritual conceptions" of his books. Would that he might have turned to worthier things!

B. A. WHITEMORE.

"THEY WHO UNDERSTAND."*

THIS book is an earnest and sympathetic effort to bring to the world, stricken by the tragedy of war, an abiding and comforting belief in life hereafter.

Miss Whiting refers on page 29 to the convincing nature of Swedenborg's "authentic experiences" in relation to the spiritual world; and she declares that "we are here and now spiritual beings dwelling in a spiritual world . . . temporarily clothed with a physical body" which we discard at the resurrection, as one discards outworn garments (pp. 3, 23).

Nevertheless, her views regarding the "ethereal" or spiritual body (p. 28) seem materialistic. She says that we do not see the invisible throng of spirits which surround us, "be-

**They Who Understand.* BY LILIAN WHITING. Boston: Little, Brown, & Company. 1919. 200 pp., 12 mo. Cloth, \$1.25 net.

cause the etheric body is in a state of too high vibration to be registered by the physical eye." (See pp. 32, 75, 138.) The New Church, on the other hand, teaches of the discrete degree between matter and spirit, in consequence of which inhabitants of the other world are visible only through the opening of our spiritual eyes.

The author reveals her sympathy with oriental theology in her aspiration that man "may merge his whole being in God," to the "complete identification of the human self with the divine" (pp. 170, 171).

We do indeed share God's qualities, but with unyielding limitations. A whole eternity of cumulative spirituality, although ineffably rich in filial delight, will only ensure us a finite capacity for feeling, and a finite grasp of intelligence in comprehending, God. Swedenborg's "Divine Love and Wisdom," n. 17, tells us that an angel may "by sublimation and approximation" be elevated above the degree of a man, but yet not to the infinite things of God.

Miss Whiting gives a studious chapter to "Evidential Communication and Proof" of continuity of life after death, including Spiritualism and Psychical Research; but, on pages 87, 144, she criticises the mass of objective phenomena—"with raps, with alleged materializations, with the ouija board, with crystal-gazing . . ." declaring that "in the higher and larger aspect of spirituality of life, they became negligible."

She urges the attainment of direct communication with spirits, through the training of our higher faculties. (See Chapter V, "How to Develop Spiritual Recognition.") Swedenborg, on the other hand, warns us not to seek intercourse (Apocalypse Explained, n. 1182, end). The Lord sometimes opens the veil; we will not solicit.

Among the many phases of current eschatological thought presented by Miss Whiting, some will answer present needs. She writes with ease, with ardent-spirited desire to help, and with high courage for the world's future.

EDNAH C. SILVER.

"THE HILL OF VISION."*

A YEAR ago (April, 1918) there appeared in our pages a brief notice of a book entitled "The Gate of Remembrance," by the authors of the volume now before us. That book recounted the discovery of the "Edgar Chapel" among the remains at Glastonbury Abbey, after excavation carried on for that purpose in accordance with information unexpectedly obtained through automatic writing by the hand of John Alleyne. The present volume, entitled "The Hill of Vision," is based upon automatic writings similarly obtained by the co-operation of the same incarnate personalities, Messrs. F. B. Bond and John Alleyne, and apparently of a number of intelligences "on the other side." While notices concerning other automatic writings have produced in us very little inclination to examine the works treated of, the reading of the Preface of the present volume—by the well known Boston architect, Ralph Adams Cram, who stands sponsor for the book—led to the reading of the entire volume, which proved very interesting. Certainly it is an amazing book; and we doubt if anything more wonderful is to be found in the entire field of such writings in modern times.

As early as 1909 the intelligences behind these communications burst forth with a prediction of impending war, and of a following period of transformation, after which "the leaven of the Faithful shall work, and because it shall endure it shall transform the world"†—though the words just quoted are

**The Hill of Vision; a Forecast of the Great War, and of Social Revolution with the Coming of the New Race, Gathered from Automatic Writings Obtained between 1909 and 1912, and also in 1918, through the hand of John Alleyne, under the supervision of the author. BY FREDERICK BLIGH BOND; script by John Alleyne. Boston: Marshall Jones Co. 1919. xxv+134 pp., 12mo. Boards, \$1.50 net.*

†Elsewhere (p. 6) we find the following significant prophecy: "Thus shall the light be relighted, and shall shine on all the Earth, a Temple set in the midst of a new revelation, where the wise shall worship as well as the simple, in the old Faith reclothed with acceptance to the wider knowledge, and in the habiliments of modern intelligence."

from a later communication, notable among a number of a prophetic nature obtained during the next few years. The special interest of the book, however, centers in what is called "The War Script of 1918," in which occur definite predictions as to the exact time when the tide of the War will turn, and when the actual end of the War will come, though to be followed by an aftermath of lessening strife. A script obtained on March 13, 1918, specifies August 24th of that year as the day that "will see *surcease* of battle"; and the scripts of March 27, 29, and 30, definitely state that the tide will turn on Easter Day (the 31st),—the script of the 30th, written at the height of the Great Offensive, when everything was giving way before the Germans, saying, "Tomorrow, as we have said, the first great sign of failure will be manifest, and what follows we have told you already." Substituting August 25th for the 24th, Mr. Cram, in his Preface, gives evidence confirming these prophetic dates.

But apart from these specific predictions, the communications contain many things of a prophetic nature with regard to the course of events in the broad during an indefinite, though not greatly prolonged, period following the War. If true, there is much that is ominous yet to be worked out in ways that no incarnate mortal can at present foresee in confirmation of the lines here laid down; but just as the outcome of the Great War was predicted as an inevitable victory of Right over Might, so the eventual condition of the world in the not distant future is painted as in similar accord with the will of God. In short, however ominous the present condition of affairs in the world, the message of the book is one that distinctly sustains us in the optimistic hope and expectation for true Democracy. Besides being stimulating to our faith, the contents of the book are also stimulating to our philosophic and humanitarian meditations; but space is lacking to present these matters. Whatever the ultimate source of these communications, they seem to the present writer well worth reading.

B. A. WHITTEMORE.

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(From the Author's Introduction, page 5.)

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